

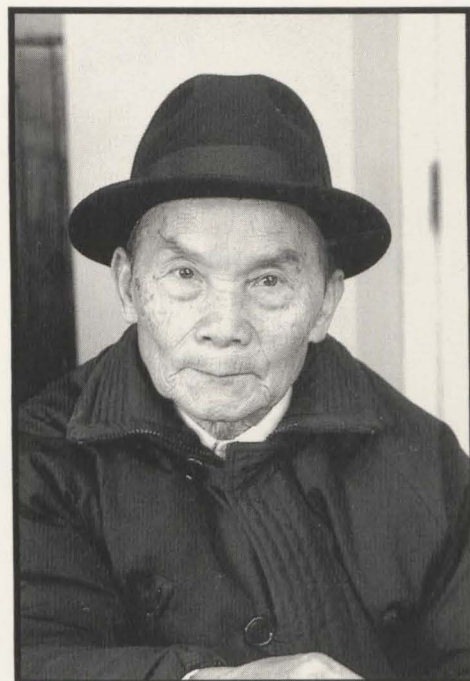
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The Older Generation of Southeast Asian Refugees:

An Annotated Bibliography

*Southeast Asian
Refugee Studies*

Occasional Papers



Number Eleven
by Laura M. Boyer

The Older Generation of Southeast Asian Refugees:

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**Southeast Asian Refugee Studies
Occasional Papers
Number Eleven**

**by Laura M. Boyer
University Library
California State University, Stanislaus
Turlock, CA 95380**

**Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs
University of Minnesota, Minneapolis, Minnesota, 1991**

SOUTHEAST ASIAN REFUGEE STUDIES OCCASIONAL PAPERS

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Cover photos by Robert Friedman were taken at the Active Elder Program of the American Refugee Committee, Minneapolis.

INTRODUCTION

Of the almost one million refugees who have arrived in the United States since 1975 from Cambodia, Laos, and Vietnam, a vulnerable segment of this population is the elderly. Before entering American shores, these Southeast Asian refugees underwent hardships of war, death, separation, and suffered losses of family, friends, personal possessions, country, and status. Nonetheless, they continue to strive for identity and for adjustment to an alien culture they do not understand.

Because the yardstick used to measure aging or old age in the East is not the same as in Western society, elder status comes sooner by Asian traditions. Since this status is not necessarily equated with a specific chronological age, the mid-forties is frequently mentioned as the beginning of old age. According to the U.S. Office of Refugee Resettlement, approximately 15 percent (136,365) of the resident Indochinese refugee population are aged 45 years or older, and approximately 3.5 percent (31,965) are aged 65 or older. A further breakdown reveals, of those 45 years or older, 86,549 (16 percent) are Vietnamese; 27,429 (13.7 percent) are Hmong/Laotians; and 22,387 (15.3 percent) are Cambodians (Table 1). These older refugees are indeed a minority within a minority.

Table 1. RESIDENT POPULATION OF INDOCHINESE ELDERS IN THE UNITED STATES

Ethnic Group	45 Years and Older	Percentage	65 Years and Older	Percentage
Cambodians	22,387	15.3	4,897	3.3
Hmong/Laotians	27,429	13.7	6,687	3.4
Vietnamese	86,549	16.0	20,380	3.8

Source: Linda Gordon, Office of Refugee Resettlement, telephone conversation with compiler, 2 November 1990 and 25 June 1991. Statistics from late 1989 data.

SCOPE

This annotated bibliography reviews and summarizes existing literature primarily from 1975-1990. The bibliography encompasses five Southeast Asian ethnic groups: Cambodian, Ethnic Chinese, Hmong, Lao, and Vietnamese. Most references are to refugees in the United States, but a few concern Southeast Asians elsewhere in the world. Efforts have been made to be comprehensive but not exhaustive. Only those publications personally examined are included. Those not obtainable have been omitted. Other materials, which have largely been excluded, are those containing a brief mention of the older refugee.

Because of the paucity of available publications, broad criteria have been used for item inclusion. Published and unpublished materials will be found together with those using a scholarly, research approach as well as a popular press approach. The bibliography includes articles, conference proceedings, dissertations/theses, monographs, chapters in books, papers delivered at meetings, reports, surveys, newspaper articles, specific projects, and training manuals.

This bibliography is arranged by specific refugee groups, followed by a category for general Southeast Asian publications. Several of these general studies offer data comparing refugee groups. Citations for these studies are repeated in all applicable refugee group sections, with the abstract given only once in the

INTRODUCTION

section with the largest number of subjects. Cross references to these abstracts are listed at the end of the abbreviated, citation-only entries. All the abstracts have been written by the compiler.

There are 151 citation entries for the 138 individual publications which are listed. In addition to the repeated citations, there are cross-references at the end of each refugee group section which refer the reader to relevant publications in other sections. Material can also be located by using the author index and subject index at the back of the bibliography. Please note that the numbers refer to the entry number, not the page number.

LITERATURE REVIEW

Online databases and printed indexes/abstracts searched include *Ageline*, *AGRICOLA*, *America: History and Life*, *BIOSIS*, *CARL UnCover*, *Courier Plus*, *Dissertation Abstracts*, *EMBASE*, *EPIC*, *ERIC*, *Family Resources*, *Gerontological Abstracts*, *GPO Monthly Catalog*, *Health Planning and Administration*, *Magazine Index*, *MEDLINE*, *Newspaper Abstracts*, *Newsearch*, *Nursing and Allied Health*, *PAIS*, *PAPERS*, *PsycINFO*, *Refugee Abstracts*, *RLIN*, *Social Sciences Citation Index*, *Social Work Research and Abstracts*, and *Sociological Abstracts*. Bibliographies consulted were Ashmun's *Resettlement of Indochinese Refugees in the U.S.* (1983), Cuellar's *Guide to Minority Aging References* (1983), Olney's *Bibliography of the Hmong (Miao) of Southeast Asia and the Hmong Refugees in the United States* (1983), *Pacific/Asian Elderly Bibliography* (n.d.), Peterson's *Annotated Bibliography on Refugee Mental Health* (1989), Smith's *The Hmong: An Annotated Bibliography, 1983-1987* (1987), and William's *Annotated Bibliography on Refugee Mental Health* (1987).

Abstracts of the Annual Meetings of the American Anthropological Association and the Gerontological Society of America were perused. Also, both the Southeast Asian Refugee Studies Project, University of Minnesota, and the University Center on Aging, San Diego State University, generously provided relevant printouts from their in-house databases.

In addition to these sources, during March-April 1990, a brief survey was sent to the appropriate refugee resettlement agencies in those twenty-one states with the highest Southeast Asian populations to ascertain what projects/reports, if any, have been directed toward the older refugee. Eighteen agencies (86 percent) responded after one follow-up inquiry. Only five states (28 percent)—Colorado, Iowa, Minnesota, New York, Virginia—answered that they had completed projects. Utah has had a project funded and administered by other agencies. Those states (28 percent) with projects now in progress but not completed at the time of the survey are Colorado, Georgia, Oregon, Virginia, and Washington. Fourteen states (78 percent) have no projects planned for the future. Four states (22 percent) with future projects are Colorado, Oregon, Washington, and Wisconsin.

SUMMARY

The goal of this project has been to compile and to make available to researchers, service providers, volunteers, and all interested persons, the literature of the older Indochinese refugee, a research field in its infancy. Speaking different languages, representing different countries, customs, religions, and traditions, these Southeast Asians cannot be considered a single, homogeneous population. This bibliography illustrates some of the diversities and some of the similarities pertaining to adjustment/adaptation problems common to many older Cambodians, Hmong, Lao, and Vietnamese.

Traditionally, the role of the Asian elder has implied respect, status, and filial piety. This role has been and is rapidly changing. The elders no longer necessarily hold the privileged position of the past. Certain barriers/difficulties have contributed to this change in the role of elder.

One obvious barrier is the lack of English language proficiency. Many of these minority aged do not read their native language—let alone speak or read English. The younger generation wants to learn English and does so more easily; not all the older generation want to learn English. The younger generation wants to assimilate into Western society quickly; not all the older generation want to assimilate quickly or at all. The

elders are forced to rely on children/grandchildren for much assistance. Thus, roles are reversed. Intergenerational tensions are exacerbated; and the respected elder role has become one without status—child care, cooking, and cleaning. All this contributes to loneliness, homesickness, and depression.

In addition to these problems, other challenges or needs frequently cited in the literature include housing, transportation, financial security, health/nutrition, emotional/mental health, employment, social services, religion, and socialization. Even though the literature does not portray a very optimistic picture for this generation of Southeast Asian elderly refugees, more research is essential before any definitive conclusions can be reached.

Overcoming these issues/barriers and adjusting to Western culture will be a test of the strength and resiliency of these elders who have sustained losses, endured separations, been stripped of personal belongings, even dignity. As they find themselves strangers in a strange land, they attempt to cope with stressful situations—struggling with a new language, sacrificing to keep family intact as their role diminishes, striving to counteract sadness and isolation. Yet throughout these vicissitudes, they remain skilled in survival.

*This world belongs to you, not me.
Before it belonged to the old.
The running of family and village affairs—
everything came from the old people.
People sought their advice; even poor old
people were respected, obeyed.
Old people were the most intelligent, most
understanding.
They knew more.
Now the old have no place, they are left alone,
neglected, uncared for, not respected.
The new ways are good for health, bad for families,
bad for the old.*

Lowell D. Holmes, *Other Cultures, Elder Years*
(Minneapolis: Burgess Publishing, 1983), 241.
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Laura M. Boyer
May, 1991

REFUGEE GROUPS

CAMBODIAN

001

Detzner, Daniel F.

- 1989 "The Roles and Values of Elderly Vietnamese and Cambodian Refugees." Paper presented at the 51st Annual Conference of the National Council on Family Relations, New Orleans, November 3-8, 1989. (37 pp.)

Perceptions of refugee elders (aged 50 or older) concerning their roles (family/community) and their values (instrumental/terminal) are examined. Life history interviews were conducted with a nominated sample of twenty Vietnamese and Cambodian elders (aged 51 to 83) in the Minneapolis-St. Paul area. This method provided "elders with opportunities to reminisce, to assume traditional role of teacher, to preserve...their historical experience, and to speak in their own voices." Roles performed by these elders fall into four categories: general family, children/grandchildren, parent/grandparent, community. Although elders do continue many important family and community roles, those most cited are not those with high status, e.g., food preparation, child care. Another research finding shows that men do not perform as many roles as women, with Cambodian men having fewer roles than the Vietnamese men. Both Cambodian and Vietnamese women perform the same range of roles. "Apparent that elderly refugee women have more significant functions within the family than men." Thus, it appears that adjustment for women has been easier than for the men. Instrument values—those which promote success in the West—were stressed. Vietnamese elders listed ambition, independence, and intellect while Cambodians mentioned intellect, obedience, and self-control. The terminal values—family security and inner harmony—reflected Eastern orientation/background. Detzner's research emphasizes the importance of understanding the impact on these elders and their families of this conflict between Western values and Eastern orientations. Pertinent literature review also included.

002

Downing, Bruce, Eric Egli, and Margaret O'Connor Kielkopf

- 1988 "Evaluation of Elderly Refugee Program: Final Report." Minneapolis: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (28 pp.)

Evaluation of year-old Elderly Refugee Program sponsored by the Minnesota Department of Human Services, Refugee Program Office. Post-test administered and findings compared to pre-test (see Downing, "Interim Report—Older Refugee Program," 1987). Limitations of the study and difficulties in administering questionnaires covered. Same questionnaire used verbally in native languages with a few changes. Mean age 65.7 years. Vietnamese indicated higher level of ability to read and write native language. Hmong and Khmer only able to read and write a few words of their native languages. No perceived change from pre- to post-test in ability to read English. Little ability to speak English with the exception of a few Vietnamese. Feeling neglected by children was not a common complaint. No major changes on results of Hopkins Symptom Checklist-25. The Khmer and Hmong both scored high on the depression index. Both ethnic groups feel hopeless and worthless which evaluators believe is a cause for concern. Cambodian and the Hmong also indicated they are more lonely than the Vietnamese. Vietnamese complained most often of physical problems instead of emotional difficulties as noted by the Cambodians and Hmong. Not as many changes from pre- to post-testing as hoped. The data documents troubles and difficulties of many elderly refugees and thus demonstrates a need for programs. Attached are eight tables, with pre/post test results, arranged by ethnic group—Cambodian, Hmong, Vietnamese.

REFUGEE GROUPS

003

Downing, Bruce, Eric Egli, and Margaret O'Connor

- 1987 "Interim Report—Older Refugee Program: First Year Report." Minneapolis: Southeast Asian Refugee Studies Project, University of Minnesota. (36 pp.)

Elderly Refugee Project, sponsored by the Refugee Program Office, Minnesota Department of Human Services, was designed to provide services which would "reduce isolation; reduce feeling of hopelessness; provide for sharing of grief, guilt, and loss; and to provide integration of services" for the Cambodian, Hmong, and Vietnamese. Questionnaire to be administered verbally in language of client at beginning and end of program. Report analyzes results of the pre-test. Mean age of sample was 64.7 years. Results encompass these categories: demographics, language abilities, native language, English skills, physical and social activities, social support and satisfaction in life, quality of relationships, and psychological status. Participants wanted more activities; lack of English was pronounced. All indicated a restriction in outside activities but wanted to do more. Khmer least able to use English as were the Hmong. The Cambodians, the "most unhappy in terms of isolation and social activities, indicated the highest level of social support." Differences among these three groups found as to emotional distress. Khmer elders exceeded proposed cutoffs for significant emotional areas (using the Hopkins Symptom Checklist-25) and Hmong also scored into the depressed range. Seven tables attached as well as the fifteen-page questionnaire.

004

Haldane, David

- 1990 "Meeting Medical Needs of Refugees—Health: Workers Going Door-to-Door to Reach Out to Elderly Cambodians. Language and Cultural Barriers Have Left Southeast Asian Refugees Wary of Modern Medicine." *Los Angeles Times*, 8 March 1990, Home ed., Southeast sec., p. 1.

Explains outreach community project sponsored by St. Mary's Medical Center and United Cambodian Community in Long Beach, California. Objectives: to reach Indochinese refugees, especially Cambodians, aged 45 and over; to collect data on health care needs, including mental health, of this population. Bilingual health workers go door-to-door and are also stationed at the Buddhist temple. Health fairs are provided, with blood pressure checks, vision exams. Hope to expand program to Asian markets where a nutrition component can be added. These older refugees leery of Western health practice. They believe hospital is where you go to die and continue to utilize traditional Eastern medicine—herbs, spiritual healing, etc.

005

Handelman, Lauren

- 1991 "Cambodian Elderly Explanatory Models for Illness and Help-Seeking Behavior." Final Student Fellowship Report. Washington, D.C.: Gerontological Society of America. (47 pp.)

This descriptive study of seventy-six Cambodian elders, aged 50 and older, in San Jose, California, examines chronic symptoms, health beliefs, and the impact of these beliefs on help-seeking behavior. Demographic characteristics were also gathered. Interviews were conducted on both psychiatric patients and those not seeking psychiatric help. "Results demonstrate a high prevalence of certain chronic symptoms which the refugees attribute largely to profound sadness and preoccupation with the loss of family members."

006

Kalab, Milada

- 1990 "Buddhism and Emotional Support for Elderly People." *Journal of Cross-Cultural Gerontology* 5: 7-19.

Article helpful in understanding the position of Theravada Buddhism in the lives of Cambodian elders. The role of religion in traditional Khmer society is discussed with relationship to the elderly. Cambodian refugees, facing many problems, do not have the same security the old system provided.

007

Kaplan, Lee M., and Fiona Graeme-Cook

- 1991 "Case Records of the Massachusetts General Hospital: A 61-Year Old Cambodian Woman With Recurrent Bouts of Abdominal Pain and Fever." *New England Journal of Medicine* 324: 613-623.

Authors present a medical history of an older Cambodian woman troubled with abdominal pain and fever. A very technical presentation of this case. Article does mention that among the Southeast Asian population, the Cambodians "appear to have the highest prevalence of infections and parasitic diseases."

008

Kerschner, Helen, and Susan Coombs Ficke

- 1989 "Senior Enterprise Development: A Strategy for Moving Aging into the Economic Mainstream." *Ageing International* 16: 24-30.

The American Association for International Aging (AAIA) examined senior enterprises throughout the world. A senior enterprise is defined as "a small business approach for enabling older people to generate income outside the traditional work setting." The authors describe the most frequent ventures, the structure of these enterprises, importance of planning, management, funding, and community linkages. Spotlighted are four senior projects. One of these is the Older Women's Weaving Program, United Cambodian Community, Long Beach, California. The aim of this enterprise goes beyond weaving as it strives to motivate the participants to learn English and to become involved in the community.

009

Lew, Lillian S.

- 1991 "Elderly Cambodians in Long Beach: Creating Cultural Access to Health Care." *Journal of Cross-Cultural Gerontology* 6: 199-203.

Article discusses health/health care beliefs of elderly Cambodians in Long Beach, California, and Older Southeast Asian Health Project, a community outreach program. General background/problems also outlined. The elders "experience culture shock when they discover many American elderly live by themselves and may even prefer it that way." The section on health and health care beliefs covers the responsibility of the family to the elder who is ill, "soul loss," animism, folk healing, curative power of medication, and Buddhist beliefs. The Older Southeast Asian Health Project was started in July, 1989, to provide "cultural access to health care." Services offered are community outreach with bilingual staff, language translation/cultural interpretation for both elders and Western physicians, health education classes given at sites, such as Buddhist temple, and health fair/health screening given in conjunction with temple fairs on Buddhist holidays. Originally presented at 1990 meeting of the Southwest Anthropological Association.

REFUGEE GROUPS

010

Moir Shek So and Associates

- 1990 *Older Southeast Asian Refugees in San Jose: Needs Assessment of Housing and Related Services.* San Francisco: Center for Southeast Asian Refugee Resettlement. (52 pp.)

Abstract is listed under entry 068 in the Vietnamese section.

011

Refugee and Immigrant Resource Center

- n.d. "Program Plan, Part II: Project Plan and Target Population." St. Paul: Refugee and Immigrant Resource Center. (18 pp.)

This grant proposal outlines the Cambodian Elders Project in the St. Paul/Minneapolis area. Goals of program encompass reducing isolation/depression and providing a good location not only for programs but also a location where other resources/information can be accessed. Objectives: increase English survival skills, increase skills in native Khmer, increase understanding of American culture, motivate elders to volunteer, and assist with individual needs, such as transportation, translation. Specific services would include taking program to locations where many Cambodian elders live or can walk, along with providing necessary transportation. Other activities are field trips, meetings at community centers. Project coordinator, a native Cambodian, will teach both English/Khmer classes. Cambodian volunteers very important to this program. Good summary of problems of Southeast Asian elders given. Losing "their traditional ability to lead and advise their families" is especially difficult since their role has been largely taken over by younger family members.

012

Rozee, Patricia D., and Gretchen Van Boemel

- 1989 "The Psychological Effects of War Trauma and Abuse on Older Cambodian Refugee Women." *Women and Therapy* 8: 23-50.

Presents a one-year study of thirty Cambodian women, aged 40-69 years of age, who suffer from psychosomatic blindness. All lived through Pol Pot regime and resided in refugee camps in Thailand. Goal of this project is to present "the physical, psychological, emotional, and experiential lives of these women," especially in relationship to non-organic loss of vision. Interviews were conducted in Khmer at the Doheny Eye Institute in Los Angeles. Medical examinations were given, and open-ended questions were used to obtain information. Findings cover the history of trauma endured under the Khmer Rouge and in the camps; somatic complaints, e.g., headaches, dizziness; nightmares and sleep disturbances; depression; post-traumatic stress disorder; fear and social isolation; and other symptoms. Consideration of cultural factors, such as religion, family values, traditions, is very necessary in interventions. Social interventions are also needed as these women are too isolated. More trained Cambodian therapists are recommended as well as more research. Article illustrates well the atrocities of war, the physical/sexual abuse of these women, and the potential toll all this may take on the human body.

013

Tann, Kim Huor, comp.

- 1988 *Older Cambodian Refugees' Stories.* St. Paul: Southeast Asian Ministry. (23 pp.)

Personal stories, translated into English, of six older Cambodian refugees. Suffering from "loneliness, helplessness, uselessness, and hopelessness," they tell of life under the Khmer Rouge, life in the refugee camps, and life in the United States. Provides insight into what some of these elders have endured.

014

Van Arsdale, Peter W., and Elizabeth Skartvedt

- 1987 "Social-Psychological Adjustments of Older Refugees in Colorado." Paper presented at the 86th Annual Meeting of the American Anthropological Association, Chicago, November 18-22, 1987. (18 pp.)

A survey questionnaire in appropriate native languages, administered to a sample of thirty-five refugee male heads of households from seven ethnic groups in Colorado. Especially addressed are findings from a subset of ten older males (aged 45-75)—Vietnamese, Afghan, Cambodian, Laotian, Soviet Jews. Results given for both samples with emphasis placed on the older refugees. (1) Demographics: Average level of education for older males is relatively high (average of 10.4 years); English competency is adequate to poor. There is a fairly strong degree of economic self-sufficiency—50 percent of older males and their spouses employed. (2) Resettlement/Adjustment: Families have been disrupted by migration, by living in refugee camps, and by leaving family behind. Eighty percent of these elders lived in urban areas before coming to U.S. which has probably assisted in adjustment here. (3) Community/Social Adjustment: 90 percent of elders socialize with refugees from own ethnic groups and do not send financial aid abroad as the younger sample. Social services most used are education, job placement, and health services. Low usage of mental health services. Likes of these refugees: freedom, rights, laws. Dislikes: discrimination/racial problem, crime, language barriers, transportation problems. These elders perceive lack of feeling of community, little respect for elderly, intergenerational conflicts/tensions. Authors of this study suggest these older male refugees have made moderate to rather successful adjustment to life in the United States.

015

Welfare Research, Inc.

- 1986 "Evaluation Report of the Networking Vocational Services for the Older Refugee Project." Albany: New York State Department of Social Services, Refugee/Entrant Assistance Program. (128 pp.)

Grant awarded by the Office of Refugee Resettlement for a demonstration project to provide vocational training, placement, follow-up assistance for refugees, aged 45 and older in the New York City area during September 1, 1985 to August 31, 1986. Contract agency was New York Association for New Americans (NYANA). Objectives: eliminate/reduce older refugees reliance on public assistance; develop services to facilitate jobs acquisition; demonstrate effectiveness of transferring employment and older worker technologies to refugees; develop mechanisms to promote long-lasting working relationships. Southeast Asians and East Europeans were the refugees selected to meet these outcomes: (1) intake/assessment for a minimum of 375 older refugees, (2) prevocational/vocational services for 175 refugees, (3) placement of 105 older refugees, (4) post placement/follow-up activities for those placed. Two sites, servicing 349 persons were selected. The Brooklyn site served Soviets (293) and the Bronx site served Southeast Asians (56), predominantly Cambodian (78 percent) with 13 percent Vietnamese or Laotian. Low number of older Southeast Asians disappointing. Age was not seen as a barrier to employment for these hard-to-place refugees. More significant problems included lack of English skills, lack of transferable skills, difficulties in cultural adaptation. Little attention has been paid to the emotional/psychological profile of these refugees. The older Khmer survived years of turmoil, war, chaos. Instability of earlier years reflected in their behavior. More attention needed in this area. Appendices contain the RFP, outreach samples, and a Cambodian ESL package.

REFUGEE GROUPS

016

Yu, Elena, Stephen S. Fugita, Thomas Prohaska, and William T. Liu

1988 *Ethnic Elderly Needs Assessment: Final Report*, pp. 102-107, 324-383. Chicago: Pacific/Asian American Mental Health Research Center, University of Illinois.

Abstract is listed under entry 017 in the Ethnic Chinese section.

For additional information on the Cambodians, see entries:

048, 102, 103, 116, 118, 135, 136, 139, 140, 142, 143, 144, 148, 149, 151

ETHNIC CHINESE

017

Yu, Elena, Stephen S. Fugita, Thomas Prohaska, and William T. Liu

- 1988 *Ethnic Elderly Needs Assessment: Final Report*, pp. 102-107, 324-383. Chicago: Pacific/Asian American Mental Health Research Center, University of Illinois.

Who are the ethnic elders in Chicago? How can one include them in "mainstream" services while remaining sensitive to their cultural beliefs? These were the goals of a needs assessment conducted in 1988 involving the following groups: Greek, Lithuanian, Polish, Mexican, Puerto Rican, Chinese, Japanese, Filipino, Korean, Cambodian, Vietnamese, and ethnic Chinese. A 200-item survey was translated into nine languages and administered to a sample of 100 from each group, aged 50 and over. Part I consists of background and information in the assessment survey. Part II focuses on findings across ethnic groups, including demographics, language proficiency, employment/housing characteristics, interaction with family/friends, knowledge and use of social services. Part III discusses results within the individual ethnic groups.

Here are some specific findings expressed in the executive summary. (1) A large number of Khmer elders are illiterate in their native language. (2) Cambodians, Vietnamese, and Filipinos reported a large number of health problems which restrict daily living. Thirty-two percent of the Vietnamese, 25 percent of the Cambodians, and only 8 percent of the ethnic Chinese perceive themselves to be in poor health. (3) Many ethnic Chinese, Cambodians, and Chinese rated their mental health "fair" to "poor." Cambodian elders scored higher than ever reported on the CES-D Scale (Center for Epidemiologic Studies-Depression Scale). Authors urge caution. "More validation research is needed to assure that the instruments used...are appropriate for the Cambodians as well as other ethnic groups." (4) Ethnic Chinese reported the highest number of stressful events in the last six months. (5) Seventy percent of the ethnic Chinese claim to have no close friends while two-thirds of overall sample have two or more close friends. (6) Wide ranges were found in unemployment rates among these minority aged. Twenty percent of the total sample were working. Highest unemployment rate (83 percent) was among the ethnic Chinese; Cambodians had 65 percent unemployed, and Vietnamese 45 percent unemployed. (7) Ethnic Chinese and Chinese were the least aware of social services. Those most needing assistance with transportation were the ethnic Chinese, Cambodians, and Vietnamese. Help with daily activities frequently needed. For example, Cambodians need the most assistance with laundry, the ethnic Chinese the least.

Much data are available in the detailed tables at the end of this survey. Tables are arranged by ethnic group.

018

Tran, Thanh V.

- 1991 "Family Living Arrangement and Social Adjustment Among Three Ethnic Groups of Elderly Indochinese Refugees." *International Journal of Aging and Human Development* 22: 91-102.

Abstract is listed under entry 042 in the Laotian section.

For additional information on the ethnic Chinese, see entries:

059, 070, 103

REFUGEE GROUPS

HMONG

019

Baldus, Mary Clare

- 1990 "Koos Haum Cou Laus—Active Elders." In *Diversity in an Aging America: Challenges for the 1990s*, compiled by Susan A. Schoenrock, Joan L. Roberts, Jeffrey Hyde, n. pag. San Diego: National Resource Center on Minority Aging Populations, San Diego State University.

Project, under the auspices of the American Refugee Committee, is aimed at Hmong elders over 45 years old in the Minneapolis/St. Paul area. Since the program started in 1988, it has serviced over 300 elderly clients. Goals are to "lessen older refugees' isolation, minimize depression and to increase the elders' comfort level with American culture." Most of those serviced are on public assistance and live in public housing; none speak English. Bilingual staff are, therefore, essential to the success of this project. Activities, which are held three times a week, range from large group/small group, e.g., field trips, guest speakers, films on Laos, social service support, and case management.

020

Boter, Babs

- 1988 "Women Helping Women: A Discussion of the Women's Association of Hmong and Lao, St. Paul, Minnesota." Student paper, University of Minnesota. (24 pp.)

Traces the history of the Elderly Hmong Women's Project of the Women's Association of Hmong and Lao in St. Paul. Goals of this organization: to reduce isolation, to provide an environment where they can share "their sense of grief, guilt, and loss," and to increase knowledge of community services/resources. Programs are held at the four major public housing projects where there are 260 members, aged 45 years and older, with approximately seventy to eighty attending each meeting. The majority are female, although some males do attend. Providing psychological support is key; with a support group meeting being held each month. Other activities include classes in English and Hmong, crafts classes, gardening project, field trips, traditional ethnic celebrations. Also, interaction with the Caucasian community is part of the socialization process. Four times a year the Hmong and American elders have a pot-luck dinner, compare handwork, etc.

021

Brotzman, Gregory L., and Dennis J. Butler

- 1991 "Cross-Cultural Issues in the Disclosure of a Terminal Diagnosis: A Case Report." *Journal of Family Practice* 32: 426-427.

A brief case study of a 58-year-old Hmong woman who had pancreatic cancer. This report addresses the dilemma of how Western medicine should handle the Hmong cultural belief of not telling a patient that an illness is terminal. The Hmong believe that to tell a patient one is dying "is the same as wishing death upon that person and may in fact bring about that person's death."

022

Centers for Disease Control

- 1984 "Nonfatal Arsenic Poisoning in Three Hmong Patients—Minnesota." *Morbidity and Mortality Weekly Report* 33: 347-348.

Chronicles what appears to be the first reported cases of arsenic poisoning among the Hmong in the United States. Two older women patients, who recovered, denied using any folk remedies; however, a third patient admitted he had taken a root-type folk remedy before becoming ill. Although the source of arsenic has not been identified, it is a possibility that their problems resulted from the ingestion of arsenic-containing folk remedies. Further evaluation is being conducted by health authorities.

023

Downing, Bruce, Eric Egli, and Margaret O'Connor Kielkopf

- 1988 "Evaluation of Elderly Refugee Program: Final Report." Minneapolis: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (28 pp.).

Abstract is listed under entry 002 in the Cambodian section.

024

Downing, Bruce, Eric Egli, and Margaret O'Connor

- 1987 "Interim Report—Older Refugee Program: First Year Report." Minneapolis: Southeast Asian Refugee Studies Project, University of Minnesota. (36 pp.)

Abstract is listed under entry 003 in the Cambodian section.

025

Frances, Allen, and Jerome Kroll

- 1989 "Ongoing Treatment of a Hmong Widow Who Suffers from Pain and Depression." *Hospital and Community Psychiatry* 40: 691-693.

A case of a 57-year-old Hmong widow who suffers from depression, i.e., unable to sleep or eat, bad dreams, crying, thoughts of suicide, concern for her 17-year-old daughter. Treatment at the Southeast Asian Refugee Clinic in Minneapolis is outlined and discussed. One of the patient's fears is her sons will not take care of her in her old age since several of her children already live in different states. Intergenerational conflict is also mentioned. "Most Hmong adults over age 40, and especially widows, feel that they have lost control of their children's upbringing." The authors comment on need to adapt treatment to cultural background and experience of refugees.

026

Hayes, Christopher L.

- 1984 *A Study of the Older Hmong Refugees in the United States*. Ph.D. diss., Fielding Institute. Ann Arbor: University Microfilms International. 85-16389. (205 pp.)

Descriptive study of nineteen elder Hmong (aged 40 to 78) in Orange County, Long Beach area, California. Data collected by interviews with assistance of translators plus interviews with younger Hmong. Purpose of the research is to identify the problems and the prospects these Hmong face in a new culture. Areas covered in interviews: life in Laos, Hmong view of old age, position of elders in existing family structure, intergenerational conflict, relationship of older Hmong to social service providers, extent of assimilation/acculturation. "Old" here is interpreted as aged 40 or older. Roles have changed dramatically, perhaps more so for the men than women. They feel useless, and watch TV even though do not understand language. Older men in many instances unable to operate appliances. Losses extensive: loss of life of family/friends, loss of physical possessions, loss of homeland/agricultural background, loss of mobility, loss of independence/personal freedom, and loss of status/respect. All interviewed would like to return to Laos although they understand this is not realistic. In Laos, the elderly were the "guardians of the customs." Now these elders find customs changing and their role diminishing. With the many changes occurring for these refugees, the author does not express a very positive outlook for the assimilation of Hmong elders.

REFUGEE GROUPS

027

Hayes, Christopher L.

- 1987 "Two Worlds in Conflict: The Elder Hmong in the United States." In *Ethnic Dimensions of Aging*, edited by Donald E. Gelfand, pp. 79-95. New York: Springer.

How are older Hmong refugees adapting to life in the United States? Nineteen elders (aged 40-78) were interviewed in the greater Los Angeles area. Interviews focused on (1) life in U.S., (2) Hmong view of old age, (3) role of elderly in family structure, (4) intergenerational tensions, (5) relationship of elders to service providers, (6) assimilation/acculturation efforts. These elders have experienced a multitude of losses—loss of material possessions, loss of mobility, loss of religious and other customs, loss of status. This loss of status is very difficult for these aged Hmong. Some expressed fear of being placed in nursing homes. Many exhibit depression symptoms but do not seek services of mental health professionals. All those interviewed wanted to return to Laos although they realized it is not practical. Do not understand social service agencies. Hayes not too optimistic on "ability of the older Hmong to assimilate into American culture."

028

Hayes, Christopher L., and Richard A. Kalish

- 1987-88 "Death-Related Experiences and Funerary Practice of the Hmong Refugee in the United States." *Omega* 18: 63-70.

Examines funeral and burial practices of the Hmong in their native Laos and the barriers to observing these practices in the United States. The Hmong elders interviewed have several concerns: (1) not being able to select their own burial place, (2) use of embalming fluid, and (3) viewing hours at funeral homes unsatisfactory. There are some indications that funeral directors in Fresno, California, are trying to address some of the concerns.

029

Long, Lynellyn D.

- In press "Literacy Acquisition of Hmong Refugees in Thailand." In *Cross-Cultural Literacy*, edited by Fraida Dubin and Natalie Kuhlman. New York: Prentice-Hall.

This article addresses language acquisition among the Hmong in Ban Vinai Refugee Camp, Thailand. Patterns of literacy acquisition vary by gender and by age. Good background given on Hmong history, including recency of written Hmong language and importance of missionaries in this process. Daily life in refugee camps provides a greater motivation to be literate. Language skills are needed to complete forms, to obtain jobs in hospital, schools, etc. Men in camp more likely to be literate in several languages—(1) Lao, (2) Thai, (3) Hmong, (4) English. Women more likely to be literate in Hmong before learning other languages. Approximately three times as many men than women are literate. The elderly still conduct their business orally in Hmong as they continue story-telling traditions. The authority of these elders is on the decline even in this camp. In a survey, 46 percent did not consult anyone when they had a problem. Traditionally, the elders would have been asked for advice. These elders, who would prefer to return to Laos, have not made much effort to become literate in any language. They live more in the past while the younger generation looks to the future, hoping to resettle in a third country.

030

Maller, Peter

- 1990 "Radio Programs Aimed at Older, Non-English-Speaking Hmong Listeners." *St. Paul Pioneer Press Dispatch*, 30 December 1990, Metro sec., p. 1.

Description of a weekly, fifteen-minute radio program aimed at older Hmong in Wausau, Wisconsin, who cannot read or speak English. Funded by the local Kiwanis Club, this program is written

and produced by two Hmong, one of whom is a staffer at the Lutheran Social Services. Broadcast includes music, news, health tips, and a community calendar.

031

Mouanoutoua, Vang Lang

- 1989 *Validity and Reliability of the Beck Depression Inventory Adapted Hmong Version*. Master's thesis, California State University, Fresno, Ann Arbor: University Microfilms International. AAG 13-39140. (97 pp.)

A study to adapt the Beck Depression Inventory (BDI) into Hmong and to establish its reliability and validity for Hmong depression. In addition, the researcher examines the relationship between depression scores, and these variables: age, sex, length of stay in the United States, ability to speak English, and social support. A sample of 123 Hmong, aged 18 to 66, in Fresno County, California, participated in this project. The sample was composed of two groups—depressed (fifty subjects) and nondepressed (seventy-three subjects). A retest interview was conducted two weeks later. Translated into White Hmong, the instrument was administered orally to all because not everyone could read Hmong. Age proved to be significantly related to depression scores, supporting the author's hypothesis that older adults have more depressive symptoms than those younger. Sex, ability to speak English, education are also strongly correlated to depression. Women are more depressed than men. The more education one has, the less depressive symptoms one displays. Those not able to speak English are more depressed than those who do. No significant correlation was found concerning length of stay in the United States or amount of social support and number of relatives providing social support. However, the quality of social support proved to be significant as well as satisfaction with life overall. The author concludes that "in general, the Adapted Hmong Version [of the BDI] was a highly reliable measure in assessing depressive symptoms among the Hmong."

032

Olney, Douglas

- 1988 "Age and Style of Leadership in a Hmong Community." Paper presented at the 87th Annual Meeting of the American Anthropological Association, Phoenix, November 16-20, 1988. (13 pp.)

The role of male Hmong leadership and its relationship to age is the focus of this paper. Three types of leaders in an Iowa Hmong community are reviewed. Older leaders want to lead as they did in Laos, their homeland. Middle-aged leaders provide a bridge, combining traditional styles of the elders with U.S. leadership styles. The young leaders, who try to use U.S. styles more exclusively, lack patience with the traditional methods and many consider elder ways as old-fashioned. Specific illustrations of each type of leader are given, showing the tensions and solutions that occur as these leaders struggle to adapt to life in America. The role of the elder leader, who usually does not work nor speak English, has been limited in the United States; however, these elders may still have authority in family matters.

033

Pake, Catherine

- 1987 "Medicinal Ethnobotany of Hmong Refugees in Thailand." *Journal of Ethnobiology* 7: 13-26.

Article describes medicinal plants used by Hmong herbalists, aged 46-74, in a Thailand refugee camp. Data are based on author's thesis, "Herbal Medicines Used by Hmong Refugees in Thailand," University of Minnesota.

REFUGEE GROUPS

034

Sartorius, Rolf

- 1988 "An Evaluation of the American Refugee Committee's Active Elders Project." Minneapolis: American Refugee Committee. (15 pp.)

Evaluation of the Active Elders Project in Minneapolis, which was begun in 1987. This project is aimed to improve the health and well-being of older Hmong refugees (over age 50). Report contains the following: (1) executive summary; (2) origin of project, project goals, participants, and activities; (3) evaluation design; (4) findings and analysis; (5) recommendations; (6) evaluation plan. Goals include decreasing social isolation, increasing English skills, knowledge and usage of western health care, and familiarization with American culture. Some common characteristics of participants are given. Most are illiterate in English and in their own language, have no formal education, and are used to practicing traditional healing. Data for evaluation gathered primarily by interviews. Elders want to learn more English, are not as enthusiastic learning about health, like learning relaxation exercises, enjoy seeing their friends and making new ones, and like going on field trips. This project is doing the most good for those who attend regularly, and interviews with elders showed that the goals of learning "survival" English skills, gaining knowledge of western health care practices, and decreasing social isolation are being achieved. Recommendations include, among others, expanding services, varying teaching methods/techniques, recruiting an elderly advisory board.

035

Skye, William C.

- 1986 "A Practical Procedure to Establish a Client's Age for Social Security: A Contemporary Problem Confronting Hmong Immigrants Over Age 65." *Clearinghouse Review* 20: 927-934.

A detailed description of the difficulties and solutions of establishing the age of Hmong refugees over 65 in order to obtain Social Security benefits. This is a real problem for elders since they have no birth records. A case history of one 65-year-old Hmong woman is enumerated. Methods of proving and documenting a client's age include: (1) historical and cultural documentation; (2) preparation of family tree; (3) consistent use of a date of birth; and (4) medical documentation, such as medical records, scientific evidence, written opinion of physician about client's age. Importance of using a professional translation is stressed. Knowledge of Hmong culture essential.

036

Vang, Lue, and Judy Lewis

- 1984 "Love and Care for your Parents: You Will Prosper," and "Biography of Khou-yer Her." In *Grandmother's Path Grandfather's Way: Hmong Preservation Project Oral Lore, Generation to Generation*, pp. 38-43, 47. Rancho Cordova, CA: Folsom-Cordova Unified School District.

A Hmong folk-story with this moral: "The children who have cared for their parents will receive a reward that is equal to the extent of their efforts." The story-teller is a Hmong elder, approximately 85 years old, who came to the United States in 1980. He is a firm believer that the younger generation should record Hmong customs and traditions in order to preserve them.

037

Waller, Sharon Rose

- 1990 "Elderly Hmong in Transition: Mental Health, Acculturation, and Learning English." Ph.D. diss., University of New Mexico. (273 pp.)

An ethnographic study of acculturation, mental health, and process of learning English among Hmong refugee elders. Data collected in Denver (1) from seventeen members (aged 40 and over) of an English class given in an Asian mental health center and (2) from interviews of family

members, service providers, Hmong adolescents, and mental health professionals. Six of Edward T. Hall's Primary Message Systems (PMS) were chosen for this study. (1) Temporality, i.e., concept of time, how time is told, definition of age ("old"), roles of Hmong elders. (2) Territoriality, i.e., migration in Laos and the United States, low income housing, separation from family, thoughts in returning to Laos. (3) Subsistence, i.e., sharing/support, cultural broker, problem solving, mental health terminology, myth of self-sufficiency, success and acculturation. (4) Interaction, i.e., oral responses to interviewer, proper framing of questions, values of questions asked, Hmong and American interaction, tension/balance in relationships. (5) Defense, i.e., law, including freedom, sex roles, religion, traditional beliefs/mental health, Christianity, Shamanism. (6) Learning, i.e., distribution of power, formal, informal and technical learning, formality/informality in parenting/ grandparenting and in the classroom, learning English. Older refugees were not given opportunity to learn English in camps. Now in the United States these Hmong seem somewhat ambivalent about acquiring English language skills. They know they need to learn English and why, but they also say they are unable to learn. Implications for future study stated as well as recommendations for ESL and resettlement program planning.

For additional information on the Hmong, see entries:

102, 103, 116, 118, 135, 136, 144, 146, 147

REFUGEE GROUPS

LAO

038

Bloom, Jane E.

- 1989 "Employment of Older Refugees: New York State Initiatives." *Aging* no. 359: 27-28.

Discusses several efforts the state of New York has made toward vocational training and job placement of refugee elders (those 45 and older). Of the techniques used, on-the-job training seems to hold the most promise with the older refugees. An example of a Laotian client is given.

039

Gibson, Gwen

- 1989 "Laotian Refugee, 76, Honored for Artistry." *Arizona Republic*, 20 November 1988, p. AS7.

Winner of a National Heritage Fellowship, given by the National Endowment for the Arts, Yang Fang Nhu, a 76-year old Laotian refugee in Detroit, is taking up weaving for the first time in twenty years. This fellowship has provided money to build a traditional Laotian loom. Fang Nhu and her husband have only been in the U.S. since 1984 but escaped Laos in 1978.

040

Moira Shek So and Associates

- 1990 *Older Southeast Asian Refugees in San Jose: Needs Assessment of Housing and Related Services*. San Francisco: Center for Southeast Asian Refugee Resettlement. (52 pp.)

Abstract is listed under entry 068 in the Vietnamese section.

041

Rynearson, Ann Manry

- 1985 "I Miss My Mother: Women in Lowland Lao Refugee Families." Paper presented at the 84th Annual Meeting of the American Anthropological Association, Washington, D.C., December 4-8, 1985. (20 pp.)

While this paper primarily focuses on lowland Lao women, aged 18 to 45, in St. Louis, the position of the older Lao woman in the United States is also considered. It is not appropriate in their homeland to work outside the home after the age of 50. One concentrates on the temple, on the role of elder, and on providing significant contributions within the home. The author discusses the effects on households with the presence or absence of an older woman. Having a grandmother in the household frees the daughter to pursue schooling, employment. These elders take care of the children, clean, and cook. They are the keepers of the tradition, and "it is these senior women who are chiefly responsible for cultural continuity." A few receive some form of assistance, but most are supported by their children. Some older women earn money by homebased endeavors, such as catching/selling fish or selling handicrafts. Since most of the younger Lao (male and female) work, it is more difficult for these households to function as efficiently as those with an older kinswoman present. There is more work, more stress, more pressure—especially on the younger woman. It is these women who told the researcher, "I miss my mother."

042

Tran, Thanh V.

- 1991 "Family Living Arrangement and Social Adjustment Among Three Ethnic Groups of Elderly Indochinese Refugees." *International Journal of Aging and Human Development* 22: 91-102.

Data have been analyzed from the Office of Refugee Resettlements' *Southeast Asian Refugee Self-Sufficiency Study* (1985) for this article. The author examines family living arrangements and social adjustment. Social adjustment is defined as "the refugees' sense of satisfaction with life and the living environment in American society." The sample was comprised of 258 persons, 55 years or older; 31 percent were Vietnamese, 32 percent ethnic Chinese, and 37 percent Lao. Living within a nuclear or extended family helped with a positive social adjustment. However, living with several families in the same house or having children under 16 in the same living arrangement resulted in a negative or a lower sense of adjustment. Ethnicity was shown to have no effect on social adjustment.

043

Uhlmann, Richard F., and Alan F. Barker

- 1982 "Chronic Lung Disease Associated with *Mycobacterium Chelonei* in an Indochinese Refugee." *Clinical Notes on Respiratory Diseases* 21: 13-14.

Case history of an 79-year-old Laotian male with an atypical mycobacterial lung infection. Had previously been diagnosed three times as having tuberculosis. *Mycobacterial chelonei* pulmonary infection may be more common among Indochinese refugees than Americans.

044

Van Arsdale, Peter W., and Elizabeth Skartvedt

- 1987 "Social-Psychological Adjustments of Older Refugees in Colorado." Paper presented at the 86th Annual Meeting of the American Anthropological Association, Chicago, November 18-22, 1987. (18 pp.)

Abstract is listed under entry 014 in the Cambodian section.

For additional information on the Lao, see entries:

015, 048, 102, 103, 118, 136, 139, 140, 142, 148, 151

REFUGEE GROUPS

VIETNAMESE

045

Arpin, Jacques A.

- 1987 "Ethnopsychiatrie: Les Gardiens de la Culture—Des Effets de la Migration Geographique sur le Troisieme Age (Ethnopsychiatry: The Guardians of Culture—Effects of Geographic Migration in Late Adulthood)." *Annales Medico Psychologiques* 145: 503-511.

Moving from one stage of life to another is marked by various rites (rites of passage or transition). Retirement is one such rite. The effects of physical (spatial) migration are examined within the context of stress produced at the time of temporal migration. Four cases, which are discussed, are divided into two groups: (1) multigenerational migration, including aged parents and (2) multigenerational migration, without aging parents. One of these cases involves a Vietnamese family in Switzerland with older parents. Author uses an ethnological model—the concept of "Guardian of Culture." This ethnopsychiatric approach tries to assume a preventive role in that it deals with the detection of early signs of stress which might have serious consequences on the health of the elders.

046

Berkowitz, Susan G.

- 1989 "Assessing the Unmet Service Needs of Elderly Homebound Blacks, Hispanics, and Vietnamese in Arlington: Recommendations for Improving Delivery and Overcoming Barriers." Final Postdoctoral Fellowship Report. Washington, D.C.: Gerontological Society of America. (92 pp.)

What are the service needs of the homebound minority aged? The purpose of this postdoctoral fellowship was to assess the needs and barriers to services for homebound elderly Blacks, Hispanics, and Vietnamese in Arlington County, Virginia, and to make recommendations. Open-ended interviews were conducted on a sample of forty-eight, sixteen from each ethnic group, aged 60 to 89. Results for each ethnic group cover sociodemographic characteristics, knowledge of English, living arrangements, health status, medically and non-medically homebound, informal networks, knowledge of services, senior centers, adult day care, companion and homemaker services, Meals on Wheels, in-home nursing services, transportation, and other services. Vietnamese are the least knowledgeable about social services and the least likely to use these services. Physical health of Vietnamese rated poor to fair and there is evidence of mental health problems. The Vietnamese elders are more socially/culturally homebound than medically homebound. Families are scattered throughout the United States and the world; so that network is not intact as it once was. Language presents the biggest barrier to using social services. Only one of the Vietnamese sample has good command of English. Need for interpreters/translators exists. Children not always available. Need a Vietnamese-speaking person in order to utilize social services. Many afraid to go out into a "wide society" or into a "strange environment." Dislike of American food is discussed. Two real needs are for better transportation and better medical care. Several recommendations are made for Arlington County.

047

Breton, Marcos

- 1989 "Strangers in a Strange Land Find a Safe Harbor: Center Helps Older Vietnamese Fit Into America." *San Jose Mercury News*, 2 August 1989, p. 1.

Article describes difficulties of older Vietnamese refugees in the United States and the successful efforts of Nguyen Bich Liem, an elder himself, to establish the Vietnamese Cultural and Social Center in San Jose, California. With approximately 10 percent of San Jose's population being Vietnamese, the special needs of the elders are mentioned. The Center provides both recreational

and educational activities. Objectives are to help elders assimilate into U.S. culture, to make life easier for them, and to provide a place for socialization. Plans to add a library with materials by and about both Vietnamese and American culture.

048

Center for Southeast Asian Refugee Resettlement

- 1990 "Housing for Older Southeast Asian Refugees: Executive Summary of Needs Assessment Study." San Francisco: Center for Southeast Asian Refugee Resettlement. (8 pp.)

Summary of needs assessment of housing for the Indochinese elders in San Jose, California. Information gathered by surveys and interviews with 216 older Southeast Asians—Vietnamese, Laotians, Cambodians. They represented an "old senior population"—over 58 percent were 65 years or older. The older refugee is profiled as single, poor, unable to read or speak English, a renter who relies on public assistance. Only 8 percent of the elders lived in family-owned housing. Housing problems include high rents and overcrowding, which is more of a problem for Cambodians and Laotians than the Vietnamese. These elders prefer independent living but this is rarely possible. Eighty-eight percent said they would prefer living in an apartment of their own, preferably close to their children. Housing-related needs cited are language barriers in taking public transit, homebound unable to participate in activities, English language instruction. Lack of funding and lack of bilingual staff are the main reasons these elders cannot obtain needed social services. Several recommendations are also made. Complete report is entitled *Older Southeast Asian Refugees in San Jose* (068).

049

Cox, Carole

- 1986 "Physician Utilization by Three Groups of Ethnic Elderly." *Medical Care* 24: 667-676.

Study examined factors believed to be predictors of medical care with three groups of ethnic elderly—Vietnamese, Portuguese, and Hispanic—in Santa Clara Valley, California. Goal to identify distinct ethnic needs and utilization patterns, using Andersen and Newman's model of predisposing, enabling, and need factors. Data gathered from interviews with 100 of each minority, aged 60 and over. Findings indicated the majority of all three groups rated their medical care positively. More Vietnamese consulted a traditional healer during illness; and also, more Vietnamese perceived themselves to be in poorer health. Both Hispanics and Vietnamese are more likely to go to physicians of their own ethnic background. Most important predictor for the Vietnamese elderly was satisfaction with medical care. This research shows that ethnicity in itself is not necessarily a barrier to medical care, but providers should be sensitive to the cultural diversities of their patients.

050

Cox, Carole, and Donald E. Gelfand

- 1987 "Familial Assistance, Exchange and Satisfaction Among Hispanic, Portuguese, and Vietnamese Ethnic Elderly." *Journal of Cross-Cultural Gerontology* 2: 241-255.

This research focuses on intergenerational family relationships among Vietnamese, Hispanics, and Portuguese in Santa Clara Valley, California. Assistance patterns of the elderly with their adult children are examined. Data were gathered by interviewing 100 of each ethnic group, over the age of 60. All three groups of elders do have continuing relationships with their children, but differences exist. For example, the Vietnamese elders provide more advice and household help than the Hispanics or Portuguese, but contribute the least financial assistance to their children. The adult Vietnamese children, in return, assist their parents with shopping, cooking, transportation. The Vietnamese elders do play a major role in teaching their native language to the younger generations. Other ethnic comparisons are made among the three groups surveyed.

REFUGEE GROUPS

051

Detzner, Daniel F.

- 1989 "The Roles and Values of Elderly Vietnamese and Cambodian Refugees." Paper presented at the 51st Annual Conference of the National Council on Family Relations, New Orleans, November 3-8, 1989. (37 pp.)

Abstract is listed under entry 001 in the Cambodian section.

052

Die, Ann H., and Wayne C. Seelbach

- 1988 "Problems, Sources of Assistance, and Knowledge of Services Among Elderly Vietnamese Immigrants." *Gerontologist* 28: 448-552.

Study of sixty Vietnamese elders in Texas. Data collected by questionnaire, translated into Vietnamese. Demographics indicated median age was 70; 53 percent had no formal schooling; 83 percent had monthly income below \$600; 97 percent spoke little or no English; 18 percent were widowed; and 75 percent resided with children. Results illustrated that the most important problem was financial—money. Other concerns included worry, discouragement, sadness. Of significance to these elders are the church/temple, family, and government/service agencies. They turned to formal agencies for help with medical care, food stamps, and housing while utilizing family for quandaries with language, loneliness, family difficulties. Even though only 13 percent spoke English, still 83 percent stated they did not have language problems. This suggests their needs are met internally by use of Vietnamese language only. Gives a "picture of isolation from mainstream American culture." Suggestions for future research given.

053

Dizon, Lily

- 1991 "Asian Seniors to Have Place of Their Own." *Los Angeles Times*, 13 February 1991, Orange County ed., Metro sec., p. 1B.

Dedication of the Vietnamese Community Services and Senior Acculturation Center in Santa Ana, California, which was six years in the making. Purpose of the center is to ease the isolation and loneliness of the older generation. Services to be offered include hot lunches, recreational activities, and English lessons. Mai Cong, a leading force behind the center, told of receiving a painting from a Vietnamese gentleman in his seventies. The picture was a beautiful woman with no mouth or ears. This symbolizes the frustration of these elders who do not speak English nor do they understand it.

054

Downing, Bruce, Eric Egli, and Margaret O'Connor Kielkopf

- 1988 "Evaluation of Elderly Refugee Program: Final Report." Minneapolis: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (28 pp.)

Abstract is listed under entry 002 in the Cambodian section.

055

Downing, Bruce, Eric Egli, and Margaret O'Connor

- 1987 "Interim Report—Older Refugee Program: First Year Report." Minneapolis: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (36 pp.)

Abstract is listed under entry 003 in the Cambodian section.

056

Efron, Sonni

- 1990 "Asian Seniors Tour New Cultural Center." *Los Angeles Times*, 15 June 1990, Orange County ed., Metro sec., p. 2.

Preview of the \$1.3 million Asian Senior Acculturation Center, the first center in Orange County, California to offer full services to Southeast Asian elders, particularly the Vietnamese. Topics of discussion among these elder refugees include "outrageous behavior of Americanized offspring." Goal of the center is to ease the isolation and loneliness felt by these ethnic aged. Plans to offer exercise classes, cooking classes, English classes, concerts, and other activities.

057

Eng, Lily

- 1989 "Grads Put in Good Word for Lessons in English." *Los Angeles Times*, 26 August 1989, Orange County ed., Metro sec., p. 1.

Twenty-five Vietnamese Americans, average age of 70, studied English and graduated from summer classes sponsored by the Vietnamese community of Orange County in Santa Ana, California. This is one of two programs in Orange County that specialize in teaching English to refugee elders. In addition to teaching English, the program also helps acquaint them with Western culture. One of the main reasons given by these elderly for learning English is to be able to communicate with their children and grandchildren.

058

Fishman, Claudia Seave

- 1986 *Vietnamese Families in Philadelphia: An Analysis of Household Food Decisions and the Nutritional Status of Vietnamese Women and Children Living in Philadelphia: 1980-1984*. Ph.D. diss., University of Pennsylvania. Ann Arbor: University Microfilms International. 86-14792. (351 pp.)

Obviously, the primary focus of this dissertation is not the elderly; however, this research indicates how the presence of an elder in a household exerts influence on food selection and on child-feeding/child rearing practices. In Vietnam, the elders upheld traditional measures affecting good health/growth of children. In a new environment, different conditions have been encountered. Of the Vietnamese families studied in Philadelphia, one in four contained three generations. Three different types of households were studied—two without elders and one with elders. *Type I*: Young women (aged 20-25), no prior child-rearing experience, no elders present, most inexperienced mothers of the three types. They follow U.S. physicians/nutritionists advice the most. Least critical of American food. *Type II*: Little older women (aged 23-35), prior child-rearing experience, no elders present. They incorporate American ways with Vietnamese traditions. *Type III*: Elders present. Oldest female makes food decisions, including those for feeding infants/children. These households follow traditional rules. "Rural, laissez-faire attitudes toward child-feeding often predominated." In this three-generation household, traditional attitudes of priorities for sharing food were practiced. Order of priority is elderly, infants, adult men, children, with adult women last. Author states that children appeared to grow better in Type II households than in either Type I or III homes; however, author notes sample too small to be conclusive.

REFUGEE GROUPS

059

Freeman, James M.

- 1989 *Hearts of Sorrow: Vietnamese—American Lives*. Stanford: Stanford University Press. (446 pp.)

From forty Vietnamese men and women who were extensively interviewed by Freeman and his interpreters, fourteen narrators (aged 16 to 80) are included in this book. Sections are basically arranged chronologically with life before, during, and after the Vietnam War detailed, plus life in America. The words/life history of one narrator constitutes each chapter, with Freeman providing an introduction and each narrator usually appearing in several chapters. Of the fourteen narrators, six are elders: (1) South Vietnamese elderly civil servant, (2) elderly South Vietnamese rural woman, (3) North Vietnamese Chinese-Vietnamese elder, (4) North Vietnamese Buddhist nun, (5) Ex-Viet Minh resistance worker, and (6) South Vietnamese school teacher. Section VI is especially pertinent to understanding the emotions, difficulties of these elders as they strive to adjust. Five of the six older refugees provide much insight. The eloquent chapter titles speak for themselves: "I Will Die Lonely and Abandoned," "I Cannot Learn English," "I Want to Live Without Trouble," "My Daughter Neglects Me." Much has been written about the disintegration of the family/family problems arising only since coming to the United States. Freeman cautions about that assumption since his research indicates that it is likely many of the problems started earlier in Vietnam and worsened after coming to the U.S. He chronicles one family's experience through Narrator I—an elderly South Vietnamese civil servant. These Vietnamese elders, representing various backgrounds, present through their narrations a poignant view of life as it was, life as it is, and the distant dream to return to Vietnam.

060

Fyfe, Lauren

- 1991 "Literacy: A New Beginning for Older Workers." *Perspective on Aging* 20: 25-27.

Description of two literacy projects of the Senior Community Service Employment Program (SCSEP) in Texas. SCSEP is a training and employment endeavor for disadvantaged older workers funded by the U.S. Department of Labor. One program is the Literacy Education for the Elderly Project (LEEP) in Houston. Several sites concentrate on ESL literacy for the Spanish, Vietnamese, and Chinese.

061

Garcia, Hector B., and Peter C. Y. Lee

- 1988 "Knowledge About Cancer and Use of Health Care Services Among Hispanic and Asian-American Older Adults." *Journal of Psychological Oncology* 6: 157-177.

How do Hispanics and Asians perceive cancer treatment, and how can a more culturally sensitive approach be developed for patients/families in these ethnic groups? With these being the goals of this study, participants, aged 50 years or older, in Santa Clara County, California, included Vietnamese, Chinese, and Hispanics. Specific objectives were to develop a sociocultural instrument to assess characteristics of those at risk for cancer, determine patterns of use of health services, assess degree to which patients are satisfied with services, test the validity of this instrument, describe the individual's perceptions about cancer, evaluate accessibility to physicians/services, and identify barriers against seeking care for cancer. Results show that differences exist not only among the three ethnic communities but also within each community as well. Recommendations are made to assist meeting the needs of these ethnic elders in removing barriers to health care revealed by this study.

062

Jewish Family and Children's Service of Colorado

- 1984 "Elderly Immigrant Project of Jewish Family and Children's Service of Colorado: Final Report." Denver: Jewish Family and Children's Service of Colorado. (16 pp.)

Goals of the Elderly Immigrant Project (EIP) were to: (1) assess health/social service needs, (2) facilitate access to health/social services, and (3) assist refugee groups to provide support to their own. Populations to be served: older Vietnamese (103 persons) and Soviet Jews (136 persons) in Denver. Virtually all were contacted. In addition to direct contact with elderly refugees, EIP also contacted other agencies that provided services. Since a major goal was to help the older refugees help themselves, much time was spent in establishing refugee self-support groups. Difficulties in this area are discussed. Volunteers very important in getting refugees willing to support senior organizations. Other accomplishments of project: formal training programs presented to various agencies, bilingual flash cards developed, and videotapes produced to assist medical personnel who work with Russian or Vietnamese elders.

063

Lam, Andrew

- 1989 "They Shut My Grandmother's Room Door." *San Jose Mercury News*, 15 June 1989, p. 15B.

Commentary by a grandson on his elderly Vietnamese grandmother being in a convalescent home in the United States. Guilt shared by her children and grandchildren, who believe they are not living up to filial piety standard. Differences expressed in facing death in Vietnam and in facing death in the nursing home, where all patients' doors are immediately closed when someone dies.

064

Lee, Jeanne

- 1987 *Ba-Nam*. New York: Holt. (32 pp.)

This children's book tells the story of Nan, a young Vietnamese girl, who visits the graves of her ancestors with her family. She meets Ba-Nam, an old graveskeeper, who frightens her. However, when a severe storm occurs, Nan learns that despite outward appearance, Ba-Nam is really a kind person.

065

Liem, Nguyen Dang, and Dean F. Kehmeier

- 1979 "The Vietnamese." In *Peoples and Cultures of Hawaii*, edited by J. F. McDermott, pp. 202-217. Honolulu: University Press of Hawaii.

In order to understand Vietnamese refugees in the United States, especially Hawaii, the authors believe it is essential to understand their past. First section of this chapter looks at cultural/historical overview of Vietnam, profile of Vietnamese character, and migration to the U.S. The family, rather than the individual, is the basic unit of society; harmony in personal relationships is more important than personal achievements. Second section presents importance of religions and relationship to adjusting. Examined are the influences of Buddhism; Confucianism, e.g., Cult of Ancestors; Christianity; and Taoism. Problems/profile of elderly Vietnamese refugees who came to the U.S. briefly discussed. Unhappy, these elders tend to live in the past.

REFUGEE GROUPS

066

Litke, Rebecca A.

- 1987 "An Ethnographic Case Study of a Group of Vietnamese Elderly Immigrants in the Los Angeles Area." Master's thesis, California State University, Northridge. (151 pp.)

Ethnographic case study identifies communication patterns of Vietnamese elders at a Senior Multipurpose Center (SMC) in the Los Angeles area. An English language class of ten Vietnamese and three Chinese were observed by author from May 1986 to October 1986. Six dominant values emerged: pride/importance of saving face; group as a social unit; respect for self, for others, for teacher; hard work; privacy; and adaptability. Categories of communication patterns among the refugees include: (1) supportive climate techniques, e.g., joking, laughing, reluctance to argue, use of apology; (2) difficulties with English language learning; (3) use of non-verbal communication, e.g., hinting, use of silence, use of facial expressions/touch. Implications of these findings are discussed along with limitations and recommendations.

067

Lynch, Ernest Lee, and Ha Do

- 1986 "Mental Distress Among Aging Vietnamese Refugees: A Model for Services." Master's project, California State University, Sacramento. (101 pp.)

"Elderly Vietnamese [are]...akin to the deaf, the dumb, and the crippled" and endure "intense feelings of loneliness, helplessness, uselessness, emptiness, fear, and isolation." Within this context, the researchers' objectives are to examine mental stress among the elderly Vietnamese, aged 55-75, in the Greater Sacramento area; to explore the coping mechanisms they use; and to develop a program service model which would contribute to the successful adjustment of these elders. Data were collected from April 1985—February 1986. Questionnaires were administered to three groups: elderly (sample of ninety), children of elderly (sample of thirty-five), and counselors of elderly (sample of ten). Personal observations and interviews were also used.

Selected demographic findings show that 46 percent were Buddhist, 34 percent Catholic, and 20 percent practiced ancestral worship. Thirty-three percent lived with their children, 56 percent rented, and 11 percent moved from one child's house to another. Stress-related results revealed: (1) Eighty-three percent did not discuss problems with children. (2) Seventy-seven percent had minimal command of English language. (3) Homesickness, loneliness manifested itself into headaches, fatigue, sleeping disturbances. (4) For these problems, 56 percent consulted a doctor, 28 percent consulted an herbalist, and the rest treated themselves. (5) Basic needs elders would like to achieve—sense of accomplishment, usefulness, independence, meaningful social relationships, emotional support.

Responses of children of these elders are revealing. (1) Thirty-six percent saw parents daily; 64 percent saw parents once a week or every other week. (2) Twenty-nine percent believed parents should live with children; 29 percent believed parents should live alone; 42 percent believed parents should live by themselves but near the children. (3) Sixty-four percent did not provide financial assistance. (4) Twenty-nine percent helped parents with transportation. (5) Only 5 percent sought their parents' advice. A model for a "culturally-sensitive coordinated program of social services for elderly Vietnamese" is presented (Appendix E). Services most needed are transportation, in-home health care, and recreational activities. Even though the authors state that 83 percent of the elders do not consult children with problems, they also conclude that children are generally the "first support system" for these elders and that both children and parents believe the parent-child relationship is important.

068

Moir Shek So and Associates

- 1990 *Older Southeast Asian Refugees in San Jose: Needs Assessment of Housing and Related Services*. San Francisco: Center for Southeast Asian Refugee Resettlement. (52 pp.)

Goal of this project was "to assess the housing and related service needs of older Southeast Asians" in San Jose, California. Older was defined as 55 plus. Of the 216 surveyed, 75 percent were Vietnamese, 16 percent Laotian, and 9 percent Cambodian. The survey covered three major categories. (1) General profile information encompassed demographic and social characteristics, income characteristics, housing characteristics, and geographic distribution. (2) Assessment of housing problems and needs provided data in these areas: (a) housing costs and affordability, i.e., unit costs, rent problems, living independently as a choice; (b) housing conditions and overcrowding; (c) self-assessment of housing problems, i.e., high rent, distance from key places; (d) housing needs and choices. (3) Assessment of housing-related needs examined mobility, use of public transportation, access to services, barriers to these services, and general service needs. These are low income, socially disadvantaged individuals, underserved by social services. Many are virtually housebound. Surprisingly, "these seniors want to live independently, but they are without the economic means and a sense of security to do so." Several recommendations are given. (1) Increase emphasis on affordable housing. (2) Develop single-room-occupancy housing for the healthy. (3) Develop senior housing in conjunction with congregate housing program (CHSP). (4) Provide affordable large family housing to meet needs of extended families. (5) Develop shared and enriched housing funds. (6) Utilize the city and state's housing funds. (7) Provide a one-stop community facility. (8) Expand services, such as bilingual outreach, transportation services, English language programs, recreational, nutrition, and social adjustment services. Seventeen tables are attached as well as the survey instrument.

069

Nerenberg, Lisa, and Paula Yap, eds.

- 1986 *Elder Abuse in the Asian Community*. San Francisco: Self-Help for the Elderly and San Francisco Consortium for Elder Abuse. (58 pp.)

Proceedings of a conference held May, 1985, in San Francisco. The conference focused on five Asian ethnic groups—Chinese, Japanese, Korean, Vietnamese, Filipinos. Definition of elder abuse, basic assessment skills, and legal issues were discussed. Elder abuse may be worse than thought in Asian communities because Asian elders are reluctant to report abuse. They feel ashamed to express such problems. Physical abuse is rare. The majority of cases involve psychological intimidation; some include physical and financial neglect. The role of the elderly in Vietnam was presented along with problems these older refugees have in the United States. Age 55 is considered retirement age in Vietnam. Respect for elders in Vietnam is reflected both in literature and in the legal system. For example, in Vietnam, beating an elderly parent warrants the death penalty or life in prison.

REFUGEE GROUPS

070

Nguyen, Lan

- 1988 "A Survey of the Utilization of Health Care Services and Satisfaction Level in the Vietnamese Elderly Refugees." Independent study project, University of California School of Medicine, San Diego. (52 pp.)

Study of health care utilization among 100 elderly Vietnamese and Chinese-Vietnamese, aged 49-75, in Orange County, California. The stated objectives are as follows: (1) correlate use of health care system with demographics; (2) assess determinants of using health care systems, e.g., language proficiency, transportation, medical insurance; (3) determine whether these refugees practice preventive health care; (4) discover most prevalent illnesses; (5) test hypothesis that elders use Western medicine for acute, immediate problems but use a combination of traditional healers and Western medical providers for chronic illnesses, such as hypertension. Subjects not randomly chosen. Questionnaire, which had been translated into Vietnamese, administered by two trained Vietnamese interviewers. Data collected from May 1986 to November 1987. Of those studied, 75 percent did not work or were retired; no previous/present occupation was mentioned by anyone; mean educational level was 7.5 years; 81 percent spoke only Vietnamese; 92 percent had income of less than \$10,000 per year. Results show high rate of preventive health care, annual physical, etc., which is unusual because preventative medicine not practiced in Vietnam. Two most prevalent illnesses are hypertension and arthritis. For these chronic diseases, both western and traditional healers are consulted. For acute problems, Western physicians used exclusively. Transportation, language ability, medical insurance are factors in determining type of health care providers. Use of health care services, such as annual physical, does not correlate with increased English usage. Author questions validity of this finding. There is correlation between language and usage of Western physicians for treatment of specific illnesses but not between language and use of preventive health care services. Satisfaction with Western doctors correlates with increased educational level while satisfaction with traditional healers correlates with increased language ability.

071

No author cited

- 1991 "Woman, 86, Beaten by Three Young Men." *Los Angeles Times*, 8 February 1991, Orange County edition, Metro sec., p. 2B.

Brief account of an 86-year-old Vietnamese woman who was attacked in her home, tied up, and beaten by three Vietnamese youth. Furniture was broken; vases were smashed; the entire home was badly vandalized.

072

No author cited

- 1989 "Old Pines in the Land of Ten Thousand Lakes." *Aging* no. 359: 22.

Discusses program Vietnamese Social Services of Minnesota developed for the Vietnamese elderly. Focusing on social activities; events included visits to American senior center, Asian movies, cultural celebrations. One very special project produced an illustrated magazine, with stories and poetry in Vietnamese, entitled *Old Pines in the Land of Ten Thousand Lakes*.

073

Nunes, Donnel

- 1980 "Dying the Ancient Way in a New Land: Elderly Vietnamese Refugees Struggle to Preserve a Time-Honored Tradition." *Washington Post*, 13 April 1980, p. B1.

Vietnamese elders place much importance on death and one's burial place. Death anniversaries are valued as is being buried next to other Vietnamese. One section of the Cedar Hills Cemetery

in Prince George's County, Maryland, has been reserved for Vietnamese elders. This article also addresses general problems of the elders: loneliness, adjustment, language barrier, isolation, intergenerational differences, and housing arrangements. Some wish they had not come to the United States, but the "most devastating blow is the erosion of tradition that inevitably begins with the young who adapt to the new culture more readily."

074

Refugee Action

1987 *Last Refuge: Elderly People from Vietnam in the U.K.* Derby, England: Refugee Action. (33 pp.)

Report addresses problems/needs of elderly Vietnamese refugees in the United Kingdom. Aims: to determine number of elders, what efforts made to help them, what services needed, and recommendation of a residential centre. Ages included men over 65/women over 60; however, authors recommended all over 55 should be included. Importance of family stressed. "Anguish and difficulties of the elderly are greatest when the traditional structure of the family leaks down and results in family stress and conflicts." Elders may be viewed as a burden and even abused. They are like people "under house arrest." How can their needs be met? They need a place for both meals and socialization. Luncheon clubs help fulfill this need. Transportation, health care, and spiritual needs must also be considered. In addition to the luncheon clubs, importance of Vietnamese community groups is discussed. An original recommendation is the establishment of a residential centre to provide a place where elders could go for one/two weeks vacation with cultural/religious activities provided. Residential centre might even provide some permanent residential care. There is a need for housing projects since some older Vietnamese are living on their own to avoid family conflicts. Sixteen recommendations are given, divided into three categories: (1) social services/health authorities, (2) housing agencies, (3) central government.

075

Seabloom, Mary Elizabeth

1991 "Filial Piety in Vietnamese Refugee Families: Perspectives of the Elderly Refugees." Master's thesis, University of Minnesota. (61 pp.)

"The elders don't feel like Kings anymore." This illustrates the frustration of a refugee elder and one aspect of filial piety. Based on life histories of a nominated sample of ten Vietnamese elders, aged 51-83, the thesis examines how older refugees view filial piety both past and present. Data were extrapolated from the SAFE Project (Southeast Asian Families with Elders). Funded by the University of Minnesota, this project involved life history interviews of forty Southeast Asian refugees in the Minneapolis-St. Paul area from each of the four major ethnic communities. Each life history, treated as a case study, has been coded and analyzed. Working with the Vietnamese sample, Seabloom examines five components of filial piety: authority, respect, devotion, morality, and culture.

Those in authority traditionally were the patriarchal head of the family, parents, and teachers. Elders are upset that children/grandchildren do not respect authority as in the past. Respect thus follows authority; and ancestor worship, as one expression, is observed at Tet and death anniversaries. Devotion, especially to family, children, and parents, may entail sacrifice, e.g., health, financial. Morality, based on Buddhism and Confucianism, and culture complete the filial piety dimensions. The elders strive to preserve their role as guardians/teachers of the customs. Suffering from a severe loss of status, some instruct their children to balance two cultures. "At home you must be Vietnamese. But outside, it's OK to be American." Limitations and implications of this study are discussed. The quotations, used throughout, contribute to understanding the dilemmas of these elders.

REFUGEE GROUPS

076

Seelbach, Wayne C., and Ann H. Die

- 1988 "Family Satisfaction and Filial Norms Among Elderly Vietnamese Immigrants." *Journal of Aging Studies* 2: 267-276.

A descriptive study of sixty Vietnamese elders, aged 57-85, concerning proximity to and personal contact with children, siblings, and parents; satisfaction with family relationships; and filial responsibility norms. Median age was 70; 97 percent spoke little or no English. Data gathered by questionnaire, which was translated into Vietnamese, and administered by personal interviews. Seventy-five percent of the elders lived in the same house with their children although no elders lived with a sibling. Most elders (90 percent) saw their children daily. The other 10 percent saw their children at least once to several times a week. Results of questions concerning family satisfaction provided a paradox. Ninety-three percent indicated they were happy or very happy with their family relationships; but their responses were quite different when asked how often they felt they were part of a happy family. Families, however, remain extremely important to these elders. Concerning filial norms, the sampled elders believe their children should care for them when physically unable or if they decide they do not want to live by themselves. Several recommendations were made for additional research.

077

Senior Citizens' Poets Abroad

- 1980-88 *Lá Thù Bô Lão* (Letter to Senior Citizens). Brossard, Canada: Senior Citizens' Poets Abroad.

A Canadian poetry magazine written by Vietnamese elders. Ceased publication in 1988.

078

Spitzer, Jill B.

- 1982 "A Manual for the Delivery of Services to Elderly Immigrants and Refugees." Denver: Jewish Family and Children's Service of Colorado. (13 pp.)

The Elderly Immigrant Project, a three-year program, was begun in 1981. Objectives included making social services and medical care more accessible to elderly Vietnamese refugees and Soviet emigres in Denver and sensitizing service providers to the needs and problems of the elders. The manual is aimed at both professionals and volunteers. Sections cover background of life in Vietnam and the Soviet Union; conclusions of a needs assessment; considerations in planning services, i.e., support systems, loss of self-esteem; and services for these elders.

079

Spitzer, Jill B.

- 1984 "Planning Services for Elderly Refugees: The Vietnamese and Soviet Jews." *Migration Today* 12: 25-27.

Spitzer describes various components "which can aid professionals in planning...services for elderly" Vietnamese and Soviet Jew refugees. These include family support systems, self-esteem, dependency, religion, living circumstances, civic organizations, and volunteerism.

080

Takahashi, Masami

- 1990 *A Cross-Cultural Study of Grandparenting Roles Among Americans and Asian-Americans.* Master's thesis, University of Houston, Clear Lake. Ann Arbor: University Microfilms International. AAG 13-41392. (130 pp.)

This study examines grandparenting using a cross-cultural approach. Goals of the research were to determine role types among the grandparents, to make cross-cultural comparisons of role types and life styles, and to explore relationships of acculturation level and role types among the Asia Americans. Questionnaires were administered to sixty-eight American-born subjects and to sixty-four Asian-born subjects, i.e., Chinese, Japanese, Korean, and Vietnamese. Approximately 75 percent were between the ages of 55 and 74. Participants were classified into one of four grandparent role types: Apportioned, Symbolic, Individualized, and Remote. Role types did not vary by ethnicity. Several life style variables were significantly different. (1) American grandparents had a higher educational level. (2) Asian American grandparents belonged to fewer clubs/organizations than their Caucasian counterparts. (3) Unemployment rate for Asians was more than eight times higher than that of Americans. (4) Living arrangements also provided differences. Many of the Asian grandparents lived in the same household as their grandchildren. An effort to discern acculturation of Asian Americans, by assessing American newspapers read/TV news watched and quality of interpersonal communication with Americans was investigated. No single acculturation factor was found to be significant. One finding, not really related to grandparenting, was the need to provide job-training opportunities for the elderly immigrants/refugees. Appendices contain the questionnaire, including translations, and tables of statistical data.

081

Tong, Amy

- 1991 "Eating Habits of Elderly Vietnamese in the United States." *Journal of Nutrition for the Elderly* 10 (2): 35-48.

Sample of sixty-two Vietnamese elders (over age 50) were interviewed concerning twenty-four-hour dietary recall. Interviews were conducted in Vietnamese in each participant's home. The mean age of the sample was 64 years old; 60 percent were female; 44 percent lived alone; and 45 percent had a monthly income of less than \$300. Information on traditional Vietnamese foods is given. Results indicated that one-fifth drink milk at breakfast, which is not customary in Vietnam. Most eat rice at both lunch and dinner. Eighty-seven percent prepare Vietnamese style meals each day. Most do not eat between meals. Fried chicken is the American food liked the most; the hot dog is the food disliked the most. Data are also presented on shopping practices, general health status, and diet and nutrition beliefs. The author stresses the importance of conducting more research in the dietary habits of the elders.

082

Tran, De

- 1987 "Refugee, 101, Begins New Life." *San Jose Mercury News*, 1 June 1987, p. 1B.

Story of an energetic, 101 year-old Vietnamese woman, who arrived in the United States recently with her 78 year-old son and his wife. Sponsored by her grandson, she is adapting to life in a strange land. The oldest of twelve children, she never learned to read or write. Her life was spent working in rice paddies and raising her twelve children.

REFUGEE GROUPS

083

Tran, Thanh V.

- 1991 "Family Living Arrangement and Social Adjustment Among Three Ethnic Groups of Elderly Indochinese Refugees." *International Journal of Aging and Human Development* 22: 91-102.

Abstract is listed under entry 042 in the Laotian section.

084

Tran, Thanh V.

- 1990 "Language Acculturation Among Older Vietnamese Refugee Adults." *Gerontologist* 30: 94-99.

Data extrapolated from the Office of Refugee Resettlements' *Southeast Asian Refugee Self-Sufficiency Study* (1985) are used to examine patterns of English language acculturation among older Vietnamese refugees in the United States. Sample of 327 adults over 40 years of age. Acculturation of the English language measured by: (1) general knowledge of English—speaking/reading, (2) learning strategies, (3) applied knowledge of English or use of English in social situations. Variables of age, sex, education in Vietnam, health, and length of residence in the United States had some significant effects on language acculturation. Residential location in Vietnam had no significant effect. Findings in this research also indicated an insufficient knowledge of English necessary to shop, to read street signs, to apply for aid, and to telephone fire/police. Of special note were gender differences. The older males had a better knowledge of English and were more likely to attend ESL classes than the older Vietnamese females. This may be culturally related. Also younger Vietnamese had fewer problems with language than the older Vietnamese refugees.

085

Tran, Thanh V.

- 1988 "Sex Differences in English Language Acculturation and Learning Strategies Among Vietnamese Adults Aged 40 and Over in the United States." *Sex Roles* 19: 747-758.

This study looks at sex differences in English language acculturation and learning strategies among older Vietnamese refugees (aged 40 to 92). Data for this research are provided from the Office of Refugee Resettlements' *Southeast Asian Refugee Self-Sufficiency Study* (1985). Results show that the older women had more problems in reading, speaking, and understanding the English language. Older men were more likely to use learning strategies to improve their English skills. Also the men attended English classes at a higher rate (68.8 percent) than the women and went out to practice English more. (1) There are long term consequences of this lack of English language skills among elder refugees. Sixty-nine percent of those in this study were unable to describe their health problems. This can lead to many not seeking appropriate health services. Another ramification is the isolation of older Vietnamese from American society as well as from their own families. With children and grandchildren becoming fluent in English, intergenerational tensions arise. (2) These sex differences in English acculturation and learning strategies may be partially accounted for by cultural differences between men and women in traditional Vietnamese society.

086

Tran-van-Trai

- 1950 *The Annamese Patriarchal Family*. Trans. C. A. Messner. New Haven: Human Area Relations File. Trans. of *La Famille Patriarcale Annamite*. Paris: P. Lapagesse. 1942. (360 pp.)

Provides insight into understanding the historical position of the family and social life and customs in Vietnam. In this standard work, topics include the patriarchal family, marriage, birth, and death. Among the sources cited is the *Code Annamite*, a legal code adopted during the Nguyen

Dynasty in 19th century Vietnam by Emperor Gia Long. Especially relevant are the sections on filial piety, ancestor worship, and death, including death ceremonies, mourning rites, and Annamese tombs. The influence of Confucianism in Vietnamese society is also evident throughout.

087

Van Arsdale, Peter W., and Elizabeth Skartvedt

- 1987 "Social-Psychological Adjustments of Older Refugees in Colorado." Paper presented at the 86th Annual Meeting of the American Anthropological Association, Chicago, November 18-22, 1987. (18 pp.)

Abstract is listed under entry 014 in the Cambodian section.

088

Vietnamese Association of Illinois

- 1990 "Older Adult Program: Final Project Report." Chicago: Vietnamese Association of Illinois. (14 pp.)

Final report of a three-year project (1987-1989) aimed at assisting older Vietnamese (over 55) maintain their self-reliance and self-esteem. Objectives included to recruit elderly volunteers, to provide group/individual activities, and to implement special services, such as English classes. If this project can help re-establish traditional roles by having the elders "guide the younger generation, teach them...Vietnamese ways, and guide the community, this will aid elders in overcoming depression and perhaps ease intergenerational conflicts." Successes of this project: (1) provided environmental learning experiences through small group activities, classes, tours; (2) aided in development of language and survival skills; (3) promoted participation in community activities/events; (4) gave individual assistance in personal problems and needs.

089

Vietnamese Canadian Senior Citizens Association of Ottawa-Hull

- 1985 *We Want to Live*. Ottawa: Vietnamese Canadian Senior Citizens Association of Ottawa-Hull. (70 pp.)

Personal experiences written by six elderly Vietnamese refugees who settled in Canada. Their gratitude is expressed in titles such as "Freedom! Freedom," "Canada, My Promised Land," "Under the New Sky." Publication in both English and French.

090

Vietnamese Social Services of Minnesota

- 1988-90 *Dã San Phu Lão* (Old Pines in the Land of Ten Thousand Lakes). St. Paul: Vietnamese Social Services of Minnesota.

A periodical of original writings by the Vietnamese elders in the St. Paul-Minneapolis area. Contained poetry, fiction, accounts of the war, personal experiences, political situations. Discontinued in 1990. A quarterly newsletter is now being published.

REFUGEE GROUPS

091

Yee, Barbara W. K.

- 1982 *Control in British and Asian Elderly Women*. Ph.D. diss., University of Denver. Ann Arbor: University Microfilms International. AADX82-16699. (256 pp.)

Investigating locus of control and learned helplessness among older minority populations, 180 female subjects (in Honolulu and Denver), were studied. Sixty each were Vietnamese, Japanese, and British (aged 40-94). The Multidimensional Perception of Control Scale examined control (internal, powerful others, unpredictable/luck, helplessness) in these seven situations—family, friend, health, financial, living, intellectual functioning, and activities. Results indicated that the elders felt more helplessness about negative outcomes than they felt about positive outcomes. The Asian elderly, especially the Vietnamese, “felt less personal control over positive outcomes, felt that other people had more responsibility for positive and negative outcomes, felt more helpless to bring about positive and alleviate negative outcomes.” Yee’s findings suggest the Asian elderly believe they have less control over their lives than the British elderly.

092

Yee, Barbara W. K.

- 1983 “Control Perceptions in Caucasians, Japanese, and Vietnamese Elderly Women: Development of a Multidimensional Measure.” Paper presented at the 36th Annual Meeting of the Gerontological Society of America, San Francisco, November 18-22, 1983. (15 pp.)

Two studies were designed to develop a multidimensional perceptions of control scale (MPOCS) for elderly women of different ethnic/cultural backgrounds. Study I tested forty-five elderly women—Vietnamese, Japanese, Caucasian—aged 55 to 91 years. This scale measured three sources of control—internal, powerful others, helplessness—in seven life situations. The results showed that the Vietnamese and Japanese elderly women felt less personal control than the Caucasians, and the Asians felt other persons and unknown sources controlled whether positive outcomes occurred in their lives. Study II involved 180 women—British, Japanese, Vietnamese—in Honolulu and Denver. Ages ranged from 40 to 94 years. Author administered a revised scale with four sources of control this time—internal, powerful others, unpredictable/luck, helplessness/no personal control. Results suggest that Asian and British may adapt to aging in different ways. Yee recommends more research using this Multidimensional Perceptions of Control Scale on other ethnic elderly populations.

093

Yee, Barbara W. K.

- 1984 “Correlation of Control and Adaptation in Old Age: British and Asian Elderly Women.” Paper presented at the 37th Annual Meeting of the Gerontological Society of America, San Antonio, November 16-20, 1984. (22 pp.)

Do British and Asian elderly women experience different perceptions of control? Also what variables relate to control and adaptation in these ethnic elders? These issues are addressed in this research study which included a sample of 180 British, Vietnamese, Japanese women (aged 40 to 94) in Denver and Honolulu. Mean age was 65.97 for entire group. Measures used were Multidimensional Perceptions of Control Scale, Life Satisfaction Index A, Experienced Racism Scale, and Sensitivity to Racism Scale. Also demographic data were collected. Results showed that Asian elders felt less personal control, felt that powerful others and more unpredictable/luck controlled their lives, and felt more helpless than their British counterparts. Correlates of control/adaptation found to include English language-speaking ability, racism, independence, income, and education.

094

Yee, Barbara W. K.

- 1982 "The Golden Years: Myth or Reality for the Asian/Pacific Elderly." *P/AAMHRC Research Review* 1 (July): 7-8.

The "golden years" represented good years for Asian elders; however, first generation Asian/Pacific elders in the United States now find themselves in a youth-dominated society. This paper addresses: (1) national characteristics of the Asian/Pacific elderly; (2) outline of Asian population in Denver area; and (3) summary of author's research about Vietnamese, Japanese, and Caucasian women.

095

Yee, Barbara W. K.

- 1989 "Impact of Immigration and Aging Policies on Adaptation by Southeast Asian Refugee Elders." Paper presented at the 42nd Annual Meeting of the Gerontological Society of America, Minneapolis, November 17-21, 1989. (12 pp.)

Aging and immigration policies should be sensitive to cultural factors related to the adaptation of Indochinese refugees. Yee has conducted multicultural research for over ten years concerning adaptation control perceptions of the older refugee. Yee's following studies are summarized: (1) Caucasian, Vietnamese, and Japanese women (aged 51-91) (1979, 1984); (2) British, Vietnamese, and Japanese women (aged 40-94) (1984); (3) refugee needs assessment (aged 18-95) (1985). Of special interest are results concerning the Vietnamese elderly. Overall, these Vietnamese felt less control over their lives and more helplessness than the other populations. Yee concluded by looking at implications of immigration policies. As these refugee elders try to reunify their families, special programs are needed for the new elders coming into the United States. "Educating elder refugees about American ways will help. [They] understand their own family members better, thus perhaps, averting possible family conflict." All elders will need more professional assistance as the family no longer feels the traditional responsibility to take care of its own.

096

Yee, Barbara W. K.

- 1986 "Makers of Successful Aging Among Southeast Asian Refugees." Paper presented at the 39th Annual Meeting of the Gerontological Society of America, Chicago, November 19-23, 1986. (6 pp.)

What are the implications for successful aging by Southeast Asian refugee elders? This study presents the results of a mental health needs assessment in Houston, Texas. Adult refugees were divided into three age groups: young adults (aged 18-30), middle-aged (aged 31-50), and older (aged 50+). Largely a Southeast Asian population interviewed, with Vietnamese representing 89.8 percent of sample of 840 adults. Data sought in these areas: demographic information, English language skills, difficulties about living in the United States, current problems, prevalence of depression. Conclusions indicated the older refugees have less education, receive more assistance, and have fewer English language skills. They are more depressed than their younger cohorts and are having more difficulties adjusting. As younger family members assimilate into American society, the older refugees may lose even more of what is a very important component of happiness among them—the continuation of traditional customs, roles. The researcher recommends that "innovative interventions must be created and tested with this high risk group of elderly refugees."

REFUGEE GROUPS

097

Yee, Barbara W. K.

- 1984 "Multidimensional Perceptions of Control in Caucasian, Japanese, and Vietnamese Elderly Women." *Journal of Minority Aging* 9: 76-84.

A forty-two-item instrument, testing locus of control and learned helplessness, was administered to fourteen Caucasian, nineteen Japanese, and twelve Vietnamese women over the age of 55. Seven contexts—family relations, health, finance, living arrangements, intellectual functioning, and activities—were measured against three dimensions of control. The Asian women felt less personal control and also felt that other people and unknown sources controlled whether positive outcomes resulted.

098

Yee, Barbara, and Peter W. Van Arsdale

- 1986 "Adaptation and Coping of Vietnamese Elderly Women: Review, Research, and Speculation." *High Plains Applied Anthropologist* 6 (Summer/Fall): 11-17.

Authors describe two research studies concerning learned helplessness among elderly Vietnamese women and short-term/long-term processes of adjustment. Yee conducted the first study in Denver in 1977, interviewing thirty Vietnamese females, over the age of 55. This study did not find the Vietnamese elders more helpless than the Caucasian American group with whom they were compared. Even though this group did express positive and negative aspects to being in America, qualitatively speaking, the positive outweighed the negative. In Yee's 1980 research, elderly Vietnamese women were interviewed in Honolulu and Denver. This study discovered the Vietnamese elders to be significantly more helpless than the comparison group of British Americans. Also, those in Honolulu were more helpless than those in Denver. Results of these studies are discussed and explained, utilizing theories of adaptation by refugees in general. The authors believe "relative deprivation" is key to this research on learned helplessness. They recommend further study, especially a formal longitudinal project.

099

Yee, Barbara, and Peter W. Van Arsdale

- 1978 "Breakdowns in Traditional Culture and the Effects of Learned Helplessness Among Vietnamese Elderly." Paper presented at the Annual Meeting of the Society for Applied Anthropology, Merida, Yucatan, Mexico, April 2-9, 1978.

Does learned helplessness exist among elderly Vietnamese? A study using thirty female Vietnamese elders over 50 years of age was conducted. Scales, administered in the subjects' homes by Vietnamese speakers, covered family relationships, relationships with friends, health, financial situation, intellectual functioning, living situation, and daily activities. There was no significant correlation between learned helplessness and the above categories. Even though the major hypotheses were not upheld, it did demonstrate that these elders are not happy. The researchers discuss reasons for the results and make suggestions for improving future research. Introduction to this paper provides a good summary of the family, specifically the elderly, in Vietnam, stressing importance of filial piety and reverence for one's ancestors.

100

Yu, Elena, Stephen S. Fugita, Thomas Prohaska, and William T. Liu

1988 *Ethnic Elderly Needs Assessment: Final Report*, pp. 102-107, 324-383. Chicago: Pacific/Asian American Mental Health Research Center, University of Illinois.

Abstract is listed under entry 017 in the Ethnic Chinese section.

For additional information on the Vietnamese, see entries:

015, 102, 103, 116, 118, 135, 136, 139, 140, 142, 143, 144, 148, 151

REFUGEE GROUPS

SOUTHEAST ASIAN (GENERAL)

101

Age in Exile

- 1988 *Age in Exile: An International Conference on Elderly Refugees in Europe. Report on Conference Proceedings, 25-27 November 1988. Amsterdam, Netherlands. (18 pp.)*

Summary of a conference held to discuss problems of European older refugees. Organized by Michael Harris, Great Britain, over half of the attendees were/had been refugees. Southeast Asians were represented. Report presents aims of conference and twenty-four recommendations of the following seven workshops/working parties: (1) research and the future, (2) health, (3) housing, (4) social integration of refugees into the community, (5) work of official agencies, (6) financial security, (7) rights and settlement issues. The results of the Rights and Settlement Issues Workshop are presented in full because of the significance of these areas—asylum/rights of residence, language, employment, social welfare/security, naturalization, civil/political rights, and cultural rights.

102

American Refugee Committee

- 1987 *Growing Older in America: Issues of Aging in the Southeast Asian Refugee Community. St. Paul: American Refugee Committee. Videocassette.*

Proceedings of a conference devoted exclusively to issues of older Southeast Asian refugees in Minneapolis/St. Paul area, October 15-16, 1987. Coordinated by the American Refugee Committee through a grant by the McKnight Foundation, the workshop's goal was to increase dialogue between mainstream service providers and refugee service providers through dissemination of knowledge, discussion of accessibility of social services, and exploration of beliefs/behavior which affect service delivery to this population. Presenters included Cambodian, Hmong, Lao, and Vietnamese refugees. Sessions were: Southeast Asian Elders in Perspective, Learning the Basics: Introductory Information and the Aging Process, Older Refugee Program in Minneapolis/St. Paul, Cross-Cultural Perspectives, Spirituality and Tradition in Life and Death, Cultural Bridges: Volunteer Experiences with Older Refugees, Supporting the Family, Tensions between Generations, Demoralization/Coping Strategies, Continuum of Care: Service Options for the Elderly. This conference illustrates the important role that Minnesota has taken in assisting in the adjustment of Southeast Asians, especially the older refugee.

103

Asian Counseling and Referral Service

- 1986 "Developing Culturally Relevant Services for the Minority Elderly." Seattle: Asian Counseling and Referral Service, Region X Administration on Aging, Washington State Bureau of Aging and Adult Services. (22 pp.)

Publication contains description of a model Pacific Asian Elderly Service Development Project, Seattle-King County, Washington (1981-1984) and the results of a 1985 workshop. Purpose of the model project was to increase services received by Asian elderly by utilizing the informal support network already in place, e.g., family, church/religious organizations. Objectives of this project: provide technical assistance to the voluntary service organizations, allocate venture capital funds, develop link between majority aging network and informal network of Asian community. Eleven Asian/Pacific communities targeted, including Hmong, Lao, Cambodian, Vietnamese, Ethnic Chinese. Topics covered were implementation/results of projects and necessary project changes. Results of workshop also presented. Two major areas addressed—role of policy in program development and issues impacting model implementation. These questions

were considered: (1) What are considerations in providing services to minority elderly? (2) How can this model be useful to increase services to elderly? (3) How can model be implemented?

104

Asian Association of Utah

- 1988 *Increasing Service Access of Asian Elderly in Title III Programs: Final Report.* Salt Lake City: Asian Association of Utah. (105 pp.)

Final report of a project aimed at increasing service participation by Asian elderly. Needs assessment conducted to identify needs/problems of Asian elders in Salt Lake County. Target population of eight Asian communities, including Cambodians, Laotians, and Vietnamese. 452 Asians interviewed (aged 60 years and older). Refugees were 22.3 percent of total. Health is the highest concern of the refugee, with recreation second highest. Assistance with transportation also a top priority. Objectives of this program: (1) increase service participation of Asian elderly by 40 percent, (2) increase number of volunteers by 200 percent, (3) assist Asian elders to assert rights of self-determination, (4) enhance skills/knowledge of service providers in dealing with elders. Program results far exceeded objectives with a few exceptions. The Indochinese groups were unable to formally organize formally senior groups while the Cantonese, Mandarin, and Koreans were successful. Eleven recommendations were delineated, e.g., establish network of Asian bilingual outreach workers, modify transportation services to accommodate Asian elders, separate elderly service goals by ethnic groups. Appendices contain observations from needs assessment survey and ten tables of data. Data arranged by natives, immigrants, refugees.

105

Borst, Susan J. Z.

- n.d. "The VOICE Project: Volunteers for Intercultural Experience." Denver: Spring Institute for International Studies. (4 pp.)

Brochure describes a program in Denver designed to address the language, mental health, and social adjustment needs of refugee elders. Target populations include Southeast Asians as well as refugees from USSR, Iran, Iraq, Afghanistan, and Africa. Young volunteer tutors (18 years or older) are carefully matched with an older refugee (40 years or older). Thirteen goals are enumerated. Some of these are to increase cross-cultural learning, to increase elderly refugees level of English proficiency, to decrease dependence on family members, and to increase socialization/emotional support. It is hoped that a relationship will form "in which both the volunteer and the refugee learn, grow, and establish a very special relationship."

106

Campbell, Marian, and Ruth Loewen

- 1981 "The Food Habits of Southeast Asian Refugees—Implications in the Canadian Setting." *Canadian Home Economics Journal* 31 (Spring): 92-95.

Presents an overview of changes in traditional food habits among the Indochinese in Canada. Some generalizations about food choices being made by the refugees explain how consumption of meat, poultry, eggs, and snack foods has increased while consumption of fish and leafy green vegetable has decreased. Suggestions for professionals working with refugees given. Nutrition education materials available are outlined. One of the recommended suggestions is to pay particular attention to the elderly, pregnant women, and infants. "Elderly refugees may be at risk nutritionally." This could be attributed to depression, poor health, lack of physical activity, and desire to maintain traditional food habits.

REFUGEE GROUPS

107

Chan, Florentius

- 1988 "To Be Old and Asian: An Unsettled Life in America." *Aging* no. 358: 14-15.

Brief article presents insights into elderly Asian refugees/immigrants, especially those from Laos, Cambodia, and Vietnam. Difficulties they face include the following: cultural adjustment, learning English, lack of transportation, and increasing family conflicts. Three short case histories are given. These elders, "whose support networks were shattered by the war," need to be provided sensitive assistance of a special kind.

108

Cheng, Shu H., and Deanna S. Foxley

- 1988 *Asian Cultural Awareness Training Guide for Aging Services Providers*. Salt Lake City: Asian Association of Utah. (49 pp.)

Detailed guide for those conducting workshops to train service providers. Goals of workshop: create cultural awareness and develop methods to increase service access by Asian elders. Sessions include: (1) Asians in America, (2) Asian-American family, (3) Asian-American elderly, (4) methods for increasing participation by elderly. Activities are suggested, materials needed, and methodology given. Appendices contain contents of information packets for participants including sample agenda, case studies for discussion, and course evaluation form. Guide intended to assist all Asians in Utah, including Indochinese.

109

Clifford, Timothy

- 1986 "Helping Ease the Way for Older Refugees." *Newsday*, 3 June 1986, p. 29.

Account of a vocational training project in New York State, the Networking Vocational Services for the Older Refugee Project. Serves refugees, including Southeast Asians, over 45 years old. Lack of language skills, age discrimination, having to learn new job skills, and other problems contribute to difficulties in finding employment.

110

Coleman, Cindy

- 1980 "Mental Health Problems of Indochinese Refugees in the United States." *Refugees and Human Rights Newsletter* 4: 7-8.

Short analysis of problems faced by the Southeast Asian refugees. Adjustment especially difficult for the elderly, young men without families, and those who left high positions behind. The elderly experience loneliness, despair, isolation, intergenerational conflicts, and language obstacles. These elders "perhaps face the most difficult adjustment to America."

111

Cox, Carole

- 1987 "Overcoming Access Problems in Ethnic Communities." In *Ethnic Dimensions of Aging*, edited by Donald E. Gelfand, pp. 165-178. New York: Springer.

Problems/methods encountered in accessing older ethnic populations are elaborated in this chapter. Such barriers as cultural traditions, mistrust, suspiciousness of outsiders may exist when attempting to conduct research among ethnic aged communities. The author developed a framework for increasing access when conducting a 1986 study of health care among elderly Vietnamese, Portuguese, and Hispanics. Stages of this framework include selecting groups to be studied, understanding cultural attitudes of ethnic communities, specifying geographic areas, involving

appropriate community leaders, providing necessary publicity and support, selecting/ training good interviewers, developing needed instruments, and selecting the sample population. Stressed is necessity of being sensitive to values of each specific ethnic group. Author also states one may have to accept less than a perfect random sample when doing such research studies.

112

Detzner, Daniel F.

- 1991 "Conflict in Southeast Asian Refugee Families: A Life History Approach." In *Qualitative Methods in Family Research*, edited by Jane Gilgun, Kerry Daly, and Gerald Handel. Newbury Park, CA: Sage. In press.

How do refugee elders perceive conflict in Southeast Asian refugee families today? This issue is examined in a study of Cambodians, Hmong, Laotians, and Vietnamese, using life history research methods. Since it is difficult to obtain a random sample, forty nominated subjects, aged 50 and over, in Minneapolis-St. Paul were interviewed during 1988-1989. Ten members—five females, five males—from each ethnic group were questioned for six hours each. Emerging from these life histories are two areas of conflict: family roles and gender roles.

Family conflict is determined to be a normative behavior, usually overtly avoided within and without the family, and closely related to filial piety. With the younger generation not living up to filial piety beliefs as expected by the elders, "a clash between modern and traditional values" is occurring. Even though role loss leads to status loss, the elders are still trying to preserve traditional roles.

Gender conflict is manifested in: (1) power/control between males and females, (2) obedience concept of wives and children, and (3) in-law difficulties. The male roles have lessened, but the female roles have increased. Detzner concludes that "it is perhaps through this process of conflict that adaptation and adjustment to dramatic social change is negotiated and mediated." Two case studies are also presented. This research is part of the SAFE Project (Southeast Asian Families with Elders).

113

Dillman, Grant

- 1989 "Bridging the Gap: Students Teach English One-to-One to Elderly Refugees." *Phoenix Gazette*, 29 June 1989, p. 1WB.

Discusses several articles in *Aging*. Elaborates on difficulties Indochinese elders have in adjusting to life in America and in learning English. Success of Project LEIF in Philadelphia is cited.

114

Glasse, Lou

- 1990 "Policy Implications of Ethnic and Minority Distinctions Among Older Women." In *Diversity in an Aging America: Challenges for the 1990's*, compiled by Susan A. Schoenrock, Joan L. Roberts, and Jeffrey Hyde, n. pag. San Diego: National Resource Center on Minority Aging Populations, San Diego State University.

Aging in the United States concerns many more ethnic groups than Caucasians. As Glasse states, "The aging of America is not a plain vanilla event." More African-Americans, Asian/Pacific Islanders, Hispanics, American-Indians, Russian Jews, and others are reaching age 65 or over, with the majority of these different ethnic groups being women. As this minority of the aging population increases, one will not be able to ignore them politically. Complexities exist among the elders of these different ethnic/racial backgrounds. Gender adds still another dimension. Policy-makers need to use research to identify common factors that cross racial and gender lines. In this paper, which was presented at the National Symposium on Minority Aging (1990), Glasse considers three specific populations: older African-American women, older Hispanic women, and older Asian American women.

REFUGEE GROUPS

115

Gozdziak, Elzbieta

- 1989 "New Branches...Distant Roots: Older Refugees in the United States." *Aging* no. 359: 2-7.

Highlights the report, *Older Refugees in the United States: From Dignity to Despair* (116). Even though the elders represent only a small percent of the total refugee population, they have distinct needs/problems. Some of the barriers encountered in adjusting to life in America are the following: economic status, employment, housing, psychosomatic health problems, language difficulties, traditional position of elders, intergenerational conflicts, homesickness, death. Recommendations to improve access to services for these minority aged are given. References to the Indochinese are throughout the article.

116

Gozdziak, Elzbieta

- 1988 *Older Refugees in the United States: From Dignity to Despair*. Washington D.C.: Refugee Policy Group. (55 pp.)

Major report on status of refugee elders in the United States. Information for this study obtained from these sources: (1) pertinent literature; (2) interviews with over 100 older refugees in New York City, St. Paul, Miami, Philadelphia, and Washington, D.C.; (3) interviews with service providers, refugee program administrators, local leaders; (4) questionnaires, mailed to areas with high refugee populations, to ascertain model programs serving these elders. Groups represented are Cambodian, Vietnamese, Hmong, Cubans, Soviet Jews, Russians, and Poles. Part one defines "old age." Background/traditions are necessary to understand cultural context of age. Forty may be old in one culture, while specific chronological data may be most frequently used by another culture to determine age—as in the United States. Asians expect respect, reverence during elder years. Difference in cultural attitudes toward aging leads to frustrations among many elders. Part two identifies special needs of these aged refugees. The needs entail financial insecurity, English language deficiencies, health/mental health problems, housing, transportation, intergenerational tensions, community and religion. The Cambodian elders are experiencing most severe adjustment problems. Many elders worried over grandchildren's "indifference toward their native culture and language" as they see their traditional roles slipping away. More serious threats to the elderly are youth gangs who attack, rob, and frighten these older refugees. Part three addresses the issues of how best to serve this "underserved" population. Types of most successful programs encompass survival skills projects, language/literacy programs, employment services targeted for refugees aged 45-60, health and nutrition programs combining traditional and Western health practices, intergenerational programs, support programs aimed at social activities, counseling and legal assistance. Success of these programs determined by a targeted approach, extra time/effort spent with older refugees, understanding the many needs of this population, creative ways to address these needs, recruiting culturally-sensitive staff members, and emphasis on community relations. A welcome addition to the literature on refugee elders, this publication not only examines rather alarming psychological, social, and economic problems, but also helps identify ways to assist "the most vulnerable individuals of the refugee community—the elderly."

117

Grognat, Allene Guss

- 1989 "Elderly Refugees and Language Learning." *Aging* no. 359: 8-10.

Since many Southeast Asian refugees consider mid-forties to be the beginning of old age, they certainly never anticipated learning a new language at this time in their lives. Grognat enumerates factors which affect the learning process of these older refugees—physical and mental health, cultural traditions, especially as relates to old age, attitudes, and motivation. These elders, who are

afraid of failing in this learning process, do not want to take the risks involved. Methods to encourage this older language learner include: (1) eliminating effective barriers, (2) taking adult learning theory (andragogy) seriously, and (3) making learning situations, the curriculum, and teaching materials relevant. Although not many language programs exist for these elders, the author lists selected projects that have experience working with this population.

118

Hamline University

- 1980 "Databook on Asian-American Elderly in the Minneapolis-St. Paul Area." St. Paul: Hamline University, Multidisciplinary Project on Gerontology. (117 pp.)

Results of a needs assessment survey begun in 1978 by the Multidisciplinary Project of Gerontology at Hamline University. Funded by the Administration on Aging. Asian-American groups included Cambodians, Laotians/Hmong, Chinese, Japanese, Koreans, Vietnamese, and Filipinos over the age of 60. Surveys and personal interviews used. Information organized in over 200 tables by ethnic groups. Data collected in these categories: (1) general demographics, (2) financial, (3) living conditions, (4) family concerns, (5) health concerns, (6) nutrition/eating habits, (7) problems of refugees, (8) division of labor in home, (9) socio-cultural concerns, (10) assistance received, (11) help given, (12) opinions of social services, and (13) political concerns. Very extensive information has been tabulated.

119

Henkin, Nancy Z., and Gail Weinstein-Shr

- 1989 "College Students Tutor Older Refugees in English." *Aging* no. 359: 17-19.

Project LEIF (Learning English through Intergenerational Friendship), Temple University, is a program aimed specifically at older refugees. It pairs college students with older Indochinese and Hispanics. Student volunteers are well trained before beginning their tutoring responsibilities in teaching English as well as interacting socially with these elders who frequently feel isolated and rejected.

120

Henkin, Nancy, Gail Weinstein-Shr, and Elzbieta Gozdzia

- 1988 "New Branches...Distant Roots: A National Symposium on Older Refugees in America: Summary Report." Philadelphia: Temple University. (15 pp.)

Summary report of a conference, sponsored by Temple University and Refugee Policy Group held in Washington, D. C., June 1988. Older refugees not a high priority for services by agencies even though they face a proliferation of problems—isolation, loneliness, depression, lack of English skills, emotional problems. Many of these problems discussed in the following workshops: (1) language and literacy; (2) family, social supports and intergenerational relationships; (3) health/mental health; (4) employment/financial security. Southeast Asian refugees are prominent among those older refugees cited as examples. Also cited are outstanding programs for the elderly: Respected Elders Program, Women's Association of Hmong and Lao, Project LEIF (Learning English through Intergenerational Friendship). As the "graying" of the refugee population continues, recommendations to assist these elders are given in the form of answers to questions at the report's conclusion. Good overview of plight of refugee elders. Consult *Older Refugees in the United States: From Dignity to Despair* (116) for complete report.

REFUGEE GROUPS

121

International Refugee Center of Oregon

- n.d. "Ideas for Programs Serving Elderly Refugees." Portland, OR: International Refugee Center of Oregon. (4 pp.)

What additional services should be offered to elderly refugees, especially Southeast Asians, in the Portland area? In this unpublished pamphlet, respondents (refugees and service providers) formulated thirty-four ideas/recommendations. They are organized in these categories with examples given: (1) health, e.g., adult day care delivery of ethnic meals; (2) policy; (3) literacy, e.g., English language programs specifically for elders; (4) social services, e.g., transportation, more outreach, counseling; (5) public sector, e.g., orientation for mainstream agencies, gerontology scholarships; (6) enhancement, e.g., community gardens, field trips, oral histories, telephone tree, bilingual newspaper, more ethnic books.

122

Iowa Department of Human Services

- n.d. "Southeast Asian Elderly and Youth: Integration Through Services: Executive Summary." Des Moines: Iowa Department of Human Services, Bureau of Refugee Services. (7 pp.)

Project linking refugee youth (Boy/Girl Scouts) with Southeast Asian refugee elders. Objectives: (1) to increase ability of elders to function in U.S. culture, (2) to assist them to overcome loneliness and isolation, (3) to involve youth in community service, (4) to enrich youth culturally by helping elders. Volunteer youth paired with elderly according to needs, skills, and interest. Scouts visited elders regularly. Projects included home maintenance, shopping, gardening, walking, talking. Elders also attended scout meetings. Both age groups benefited. Specific ethnic groups are not identified.

123

Kaufman, Marc

- 1986 "Ethnic Mix New Center Brings Together the Senior Citizens in Logan." *Philadelphia Inquirer*, 1 April 1986, p. B1.

Recounts opening of Philadelphia's first multi-cultural senior center. Notices were sent out in ten languages. Ethnic food is viewed as an important component in bringing these older persons together for lunch and other activities. Organizers are having difficulties in encouraging Hmong, Lao, Vietnamese, and Cambodians to participate.

124

Kim, Paul K. H.

- 1983 "Demography of the Asian-Pacific Elderly Selected Problems and Implications." In *Aging in Minority Groups*, edited by R. L. McNeely and J. L. Colen, pp. 29-41. Beverly Hills: Sage.

Overview of demographics, issues, and policy implications of the Asian-American elderly population. Even though each Asian/Pacific group has its own characteristics, such as customs, values, and diets, there are certain shared needs, i.e., health care, income, social services, nutrition, housing, and role loss. Policy implications are as follows: (1) Develop a unified policy and service programs for the Asian aged. Establish a unified Asian representative group. (2) Provide a flexible program. "Each Asian ethnic elderly group should be served differently to meet their needs." (3) Support Asian culture. (4) Establish an Asian elderly database. (5) Formulate preventive public policy. This article does not concentrate on one ethnic group, but it does illustrate common problems among the various Asian ethnicities.

125

Liem, Nguyen Dang

- 1985 "The Elderly Indochinese." In *Guide to the Utilization of Family and Community Support Systems by Pacific/Asian Elderly*, edited by Lillian Fabros, pp. 70-85. Washington, D.C.: National Pacific/Asian Resource Center on Aging.

Five state-of-the-art papers examine the role of support systems for five Asian-American elderly—Chinese, Filipino, Indochinese, Japanese, and Korean. The paper on Indochinese elders covers these main ideas: (1) historical/cultural background, including traditions, religious beliefs, and importance of the cult of the ancestors; (2) summary of experiences of elders in America, such as adjustment difficulties, inability to learn the language, low self-esteem; (3) current situation evaluated in context of these support systems—family, community, linkage systems, self-help groups. "The Indochinese elderly are finding that their expectations and traditional roles are being undermined, largely because of external factors beyond their control." Program recommendations are given. (1) Service delivery systems should work closely with the family, clan, mutual assistance associations. (2) Interaction should be increased between indigenous support systems and established, formalized aging networks. (3) Elderly can be used in mutual assistance capacity where they give advice to adults and teach children about their cultural heritage. (4) English language training should be made a top priority. Three additional administrative/policy recommendations conclude this paper.

126

Lum, Doman

- 1983 "Asian-Americans and Their Aged." In *Aging in Minority Groups*, edited by R. L. McNeely and J. L. Colen, pp. 85-94. Beverly Hills: Sage.

Asian-American elderly are composed of several populations, ranging from retired, single male elders, who are primarily Chinese and Filipino, to the more recent Indochinese refugee. Purpose of this chapter is to present those sociocultural factors common to these Asian-Americans. The author discusses socioeconomic-political situations, social needs issues, traditional and changing family patterns, and Asian service delivery needs. Lum states that the elders are not a model minority but one in "quadruple jeopardy"—poor, minority, old, and non-English-speaking. Elders have more needs than before but do not maintain the same status as previously. Church/temple and family, as well as preserving traditions and culture, still important to these Asian-American elderly.

127

Morioka-Douglas, Nancy, and Gwen Yeo

- 1990 *Aging and Health: Asian/Pacific Island American Elders*. SGEC Working Paper Series No. 3. Stanford, CA: Stanford Geriatric Center, Division of Family and Community Health. (37 pp.)

This is an ethnogeriatric literature review of Asian/Pacific Island Americans. Ethnic groups included are Chinese, Japanese, Filipino, Southeast Asians, and Pacific Islanders. Topics covered are demographic and historical background, mortality/morbidity, health care, health beliefs/practices, and future implications.

REFUGEE GROUPS

128

Netland, Peter A., and Harold Brownstein

- 1984 "Acculturation and the Diet of Asian-American Elderly." *Journal of Nutrition for the Elderly* 3 (Spring): 37-56.

Non-institutionalized Caucasian and Asian elders (over 60 years of age, mean age 74) were surveyed in the San Francisco Bay Area to assess the extent of acculturation and its effect on the diet of Asian-American elders. Dietary information was collected using twenty-four-hour dietary recall. Although not specified in the article, the sample did contain Southeast Asians (Harold Brownstein, telephone conversation with compiler, 16 May 1990). These were the findings. (1) Caucasians were less likely than Asians to have three meals per day, but snacked more frequently. (2) Asians were more likely than Caucasians to vary their diet moderately. (3) Asians were less likely to use vitamin supplements, possibly because of cultural differences. (4) Asians were more likely to have diets deficient in Vitamin A, riboflavin, zinc, calcium, and magnesium. (5) Asians had higher sodium intakes, but lower potassium intakes. (6) Both Asians and Caucasians had deficient Vitamin D. (7) Asians had lower dietary fat than Caucasians. Study indicated some cultural dietary habits are being maintained. Also a high degree of isolation was found among the Asian elderly.

129

New York State Department of Social Services

- 1987 "Older Worker Consortium Program." Albany: New York State Department of Social Services, Refugee/Entrant Assistance Program. (7 pp.)

Articulates proposal for a consortium of service providers be established to improve job placement of older refugees. Refugee/Entrant Assistance Program (R/EAP) of New York's Department of Social Services to fund three providers to begin vocational programs. Information presented includes the workplan, e.g., consortium meetings, case management of older refugees, employer strategies, on-site technical assistance, and staff.

130

No author cited

- 1987 "Elderly Southeast Asian Refugees: Still Strangers in a Strange Land." *Refugee Reports* 8 (May 15): 1-3, 6-7.

General overview of how Indochinese elders are coping in the United States. Specific problems of Southeast Asians are isolation, intergenerational conflicts, lack of language ability, depression, changed status, feelings of rejection when would be feeling revered if at home, homesickness, and fear of death far from ancestors. Programs are recommended to reduce isolation, although funding is difficult. A vocational training program for refugees over age 45 is described. Other programs stress social interaction with learning English, i.e., LEIF—Learning English through Intergenerational Friendship (Philadelphia). Programs in Minneapolis, Chicago, Houston, and Santa Ana are also mentioned.

131

No author cited

- 1981 "A Profile of the Pacific/Asian Elderly." *Aging* no. 319-320: 20-25.

Seattle-King County has a population of 5,800 older Pacific/Asians. Of the several service programs which are available, the Indochinese Refugee Health Screening Project is prominent. The Division on Aging, Seattle-King County, received federal funding to develop a model project—the Pacific/Asian Elderly Service Development Program. It will link the "majority culture aging network" with voluntary service organizations in the Asian community. The most

difficult problem confronting these Indochinese elders is psychological adjustment. Role reversal occurs. Isolation exists as the elders are often low priority in receiving language training. Other service needs include transportation, housing, and health.

132

No author cited

- 1989 "Utah Increases Access to Services for the Asian Elderly." *Aging* no. 359: 26.

A one-page summary report of Utah's successful efforts to increase the number of elderly Asians who use social services. Complete report is *Increasing Service Access of Asian Elderly in Title III Programs* (104). Access to report and also a training guide given.

133

Northwest Educational Cooperative, S.T.A.G.E.S. Project

- 1987 "Refugee Elderly." In *The Refugee Family: Region V Consultation Report*. Report from Region V Consultation, Rosemont, Illinois, December 7-9, 1987, pp. 44-49, 86-90. U.S. Department of Health and Human Services. Office of Refugee Resettlement. Arlington Heights, Illinois: Northwest Educational Cooperative, S.T.A.G.E.S. Project.

Results of a U.S. Office of Refugee Resettlement conference on the refugee family. Illinois, Indiana, Michigan, Minnesota, Ohio, and Wisconsin comprise ORR's Region V. Over 200 representatives from agencies and mutual assistance associations attended—many of whom were Southeast Asians. Problems were analyzed and recommendations presented for these family segments: youth, men, women, and elderly. Elderly identified as those 40 years and older. Six problems are outlined. (1) Elders have suffered many losses including family members, friends, as well as lost status, power, authority, and respect. Their isolation and inability to accept changes result in depression. (2) Not enough trained refugee mental health professionals are available to deal with issues of older refugees. (3) Multiple health problems exist. Refugees often lack knowledge needed to access medical assistance. (4) Lack of English language skills is prevalent. (5) Not enough special programs at accessible locations exist in order for refugees to get emotional support and participate in activities. (6) Elders are not adequately represented at local, state, and federal levels. Recommendations are made for both policy makers and for local service providers.

134

Okura, K. Patrick

- 1981 *Indochina Refugees: Families in Turmoil*. Paper presented at the Annual Meeting of the American Orthopsychiatric Association, New York, March 28-April 1, 1981. ERIC ED 206 790. (10 pp.)

What are some of the social adjustment problems of the Indochinese? Twenty-seven of the most frequent problems are listed. The elderly are identified as a high-risk group. Other high risk groups are unaccompanied Indochinese children, homebound women, drifters, low or no education group, and ethnically isolated refugee groups. The author discusses components of individual and family counseling and describes group supportive activities, such as group day care.

REFUGEE GROUPS

135

Save the Children

- 1990 "Refugee Child Care Assistance Project (RCCAP)" and "Final Programmatic and Statistical Report." Atlanta: Save the Children. (4 pp., 3pp.)

Brochures summarize the segment of the Child Care Assistance Project that concerns family day care training. The objective is to train refugee women, especially the older ones, to become day care providers. Training consists of sixty hours: thirty in the classroom and thirty in home visits. Cambodian, Vietnamese, and Hmong have participated in this project, which provides both income and self-esteem. These elders frequently assume the role of grandmother. They also are in a position to identify problems and volunteer counseling. "The elderly Family Day Care providers, therefore, play an important role in strengthening the community." (Xuan Sutter, letter to compiler, 23 April 1990). During 1989 twenty refugees were trained, fifty-nine families were assisted, and thirty-nine parents were able to start jobs. One major problem is the difficulty refugees have in giving up their welfare check "to enter a business which might take time to bring in a regular income."

136

Seattle-King County Division on Aging

- 1989 *Services for Minority Elderly Within Seattle/King County*. Seattle: Seattle-King County Division on Aging, 1989. (121 pp.)

Directory of seventeen services available for minority elderly, including Hmong, Lao, Cambodian, Vietnamese, in the Seattle region. Services listed are adult day care, case management, household/personal care, dental, employment, food/nutrition, health care/home medical alarm, housing, information/assistance, interpreters, legal, mental health, respite, transportation, utility, and social services. Languages spoken, fees, and eligibility requirements are given.

137

Solomon, Wendy E.

- 1988 "Refugees Find Compassion in Language Program." *New York Times*, 28 August 1988, sec. 1, p. 46.

Newspaper article detailing creation of Project LEIF (Learning English through Intergenerational Friendship) at Temple University. A college student becomes not only a tutor in the English language but also a friend, a companion. This program, started for Southeast Asian elders, has expanded to other minorities.

138

Temple University

- 1988 *Project LEIF (Learning English through Intergenerational Friendship): Program Development Manual for Building Community Across Generations and Across Cultures*. Philadelphia: Temple University, Institute on Aging, Center for Intergenerational Learning. ERIC ED 197 599. (171 pp.)

Project LEIF, a model program begun in 1985, under the direction of Gail Weinstein-Shr, has stressed teaching English to refugees, utilizing a cross-generational approach. Older volunteers tutor elementary school students; and college students tutor older refugees, primarily Southeast Asians and Hispanics. Especially successful has been the component linking younger tutors with the elders. This manual was developed to assist others who want to develop/duplicate a similar project. The manual presents detailed information in the following eight sections: planning, teaching English—materials and methods, recruiting volunteers, training, getting volunteers/students started, keeping volunteers/students going, community building, elders in the schools, and assessment/documentation. Numerous samples of worksheets, forms, and checklists are given. Appendices contain news articles and a bibliography of TESOL materials. Very valuable for anyone interested in setting up this type of program.

139

Tenhula, John

- 1991 *Voices from Southeast Asia: The Refugee Experience in the United States*. New York: Holmes and Meier. (247 pp.)

Over 130 refugees of differing ages and backgrounds were interviewed on tape and their experiences are recounted as oral histories. These stories/reflections are arranged in the following chapters: "East and West," "American Involvement," "The Exodus," "The Transfer," "Establishing Roots," and "The Future." Represented among the many "voices" is the older generation. Their brief observations include "East/West Values" by a 70-year-old monk, "The Elderly" by a 69-year-old Cambodian, and "Community Needs" by a Laotian. "Problem for the older person...is that they are so alienated from the rest of the community." Two poems, expressing personal feelings, are also presented: "Vietnamese Old Woman" and "Laotian Memories" by a woman over 80 years of age.

140

Tsukahira, Yumi

- 1988 "Reaching Out to Families of the Asian Elderly." *Aging* no. 358: 11-13.

Explores the value of ethnic churches working with community social service centers in order to meet the needs of elderly Asians and their families. Asian Human Care Center (AHCC) was established in Los Angeles by the Presbyterian Church, U.S.A. The center offers classes in English and social activities aimed to combat isolation and loneliness and arranges for medical screenings/presentations on social service topics. Senior Empowerment Project was developed to educate Asian families and caretakers about social service agencies. A videotape and written material, translated into eight languages, including Cambodian, Lao, and Vietnamese, were presented to fifteen forums held in ethnic churches and community centers. One of the AHCC's priorities is to increase cooperation between social service agencies and ethnic churches.

141

United Nations High Commissioner for Refugees

- 1984 "Elderly Refugees." In *UNHCR Handbook for Social Services*, n. pag. Prov. ed. Geneva: United Nations High Commissioner for Refugees.

In this handbook produced by the U.N. High Commissioner for Refugees, the section (8.2) on elderly presents not only a more global perspective of this problem but also a very basic assessment of the situation. No one ethnic group is singled out. Included in outline format are characteristics of aging, international protection, eligibility for UNHCR assistance, durable solutions, guidelines for assistance, types of assistance, and services by the elderly. The handbook was intended both for UNHCR staffers and others who work with refugees. As the foreword states, this publication "has been prepared to help refugees themselves more effectively—for this is the essence of social services."

142

United Way

- 1988 "Asian Pacific Needs Assessment 1988: Executive Summary." Los Angeles: United Way. (16 pp.)

Summarizes a year-long "human services needs study" of the ten largest Asian Pacific communities in Los Angeles County. Of the six service needs identified, services to the elderly fall in the top priority group. Vietnamese, Cambodians, and Laotians are among the ten groups studied. A one-page profile is given for each Asian ethnic community, listing service needs and recommendations.

REFUGEE GROUPS

143

Virginia Department of Social Services

- 1989 "Community Stability Project: Final Project." Richmond: Virginia Department of Social Services. (6 pp.)

Evaluation report of the Older Refugee Employment Project in the Tidewater and the Peninsula area of Virginia. Project relocated from Richmond. The objective of the project is to train and place Cambodian and Vietnamese refugees in jobs. Age amended to include those 40 or older. Area businesses chosen to match skills training with employer needs. Report covers (1) recruitment; (2) training, e.g., VESG classes, acculturation trips; (3) supportive services, e.g., transportation to training, interpreters, day care, volunteer tutors. Concerns of the program encompass illiteracy problems, ongoing health problems of refugees, and lack of mass transit in Tidewater. Placements (60 percent) were made and many objectives met.

144

Waterhouse, Ann

- 1989 "Older Refugees Program Report: A Review of the Pilot Project and a Five-Year Plan for Southeast Asian Elderly Refugee Programming." Minneapolis: Waterhouse and Associates. (31 pp.)

Reviews/evaluates the Older Refugee Program, a federally-funded pilot project (1987 to June 1988), consisting of four mutual assistance associations (MAAs). These MAAs work together to develop programs for the Southeast Asian refugee elderly in the St. Paul area. The MAAs are: the Lao Family Community of Minnesota, Minnesota Cambodian Buddhist Society, Vietnamese Social Services, and Women's Association of Hmong and Lao. Discussed are community-based services; needs of the elders; current level of services, including American Refugee Committee, Community University Health Care Center, Hiawatha YMCA, Wilder Foundation's Social Adjustment Program for Refugees, and Lao Association of Mutual Assistance. The final section enumerates general recommendations and program recommendations, and a five-year plan for the future of services to these elders. It also outlines directions for all areas of government—local to federal.

145

Weinstein-Shr, Gail

- 1989 "Breaking the Linguistic and Social Isolation of Refugee Elders: An Intergenerational Model." *TESOL Newsletter* 23 (October): 9, 17.

Brief report of Project LEIF (Learning English Through Intergenerational Friendship), a program at Temple University's Institute on Aging, linking college students with Southeast Asian older refugees to teach them English. Phases for the pilot year are outlined—planning, recruitment, provision of ESOL services, multicultural events, and evaluation. The program has expanded beyond this pilot year to include other ethnic elders.

146

Weinstein-Shr, Gail, and Nancy Z. Henkin

- 1991 "Continuity and Change: Intergenerational Relations in Southeast Asian Refugee Families." *Marriage and Family Review* 16: 351-367.

This article examines intergenerational relationships among Southeast Asian refugees in the United States. (1) Problems/resources in adapting to American life are outlined. Problems include financial security, physical and mental health, language/literacy skills. Resources include importance of the family unit; kinship and extended groups, e.g., Hmong clans; local community organizations that assist members of the refugee community, e.g., mutual assistance associations. (2) Many changes in refugee family roles have occurred since coming to the United States.

Traditionally, elders garnered respect, duty, filial piety. But a gap now exists between the traditional roles of their native land and the roles they face in America. Elders are more dependent on children/grandchildren, do not understand American culture, and are unable to read/speak English. This limits "their credibility" when advising families. They attempt to maintain the role of preserving traditional customs/values, but grandchildren may reject this cultural past. "Greatest discrepancies exist between traditional role expectations and role realizations for elders." Other generations also affected. Adult children find themselves in the middle. Since many cannot help with homework, they are afraid they will lose respect of their children. The children are trying to "reconcile two sets of values." It is important that social service agencies look closely at the family as a unit and at the adaptation methods used by these refugees.

147

Weinstein-Shr, Gail, and Nora E. Lewis

- 1989 *Language, Literacy and the Older Refugee in America: Research Agenda for the Nineties.* ERIC. ED 313 928. (29 pp.)

Refugee elders face many difficulties in adapting to life in the United States, e.g. financial, health, isolation, intergenerational conflicts. Related to all these is the lack of English-language skills among refugees—who are frequently illiterate in their native language. Special problems confronting elders are explored. These include basic needs of elders; changing roles of older refugees—"role emptying"; overview of ESL language teaching/adult education theories/methods; and discrepancies between survival English that is taught and "real" survival English that is needed. The motivation of elders to learn English is to help them "establish, strengthen, or maintain social relations with children, grandchildren, and English-speaking neighbors." Also covered is a theoretical framework for assessing language needs, including ethnographic approach to inquiry. The author stresses that a need exists to study the role that language really has in the elders' lives. To do this, one first needs to establish a position of trust in the refugee community and to listen. Throughout this paper, Weinstein-Shr draws upon her research/experiences with Project LEIF in Philadelphia. Refugee elder populations tutored in this context were Hmong, Cambodian, Chinese, and Hispanic.

148

Welfare Research, Inc.

- 1987 "Networking Vocational Services for the Older Refugee Project: Evaluation Report for the Extension Period, September 1-November 30, 1986." Albany: New York State of Social Services. Refugee/Entrant Assistance Program. (25 pp.)

Report of the activities/findings of the Networking Vocational Services for the Older Refugee (NVSOR). This is an addendum to the 1986 "Evaluation Report of the Networking Vocational Services for the Older Refugee Project" (015). Part I presents data/analysis in these areas: job placement, job retention, and dependency reduction, i.e., welfare, unemployment insurance. Part II analyzes successes and failures, including eighteen successful interventions and eleven unsuccessful strategies. Traditional vocational approaches aimed at industrial employment did not appear successful with older Southeast Asians. Not realistic to expect these refugees to go from public dependency, with little or no English skills to self-sufficiency within a twelve to fifteen month period. Conclusion of report deals with undecided, undetermined factors. For example, Cambodian, Vietnamese, and Laotians may not be served effectively by the same staff/programs at the same location given their cultural, linguistic, and educational differences. Southeast Asians in the Bronx seemed to have less motivation to leave public assistance than older refugees in Virginia, North Carolina, and upstate New York.

REFUGEE GROUPS

149

Wilson, Ruth

- 1989 "Elderly Refugees." *Refugees* 64 (May): 33-36.

Two brief, related articles, "Past, Present, and Future" and "Out of Sight" discuss problems of elderly refugees in Great Britain and an international conference. In the first article, general problems, such as language barriers, housing problems, not understanding social services, loss of native culture are addressed. In some refugee communities "elderly are still a secondary issue because they are a minority...so much in the background, and...they often under value themselves." "Out of Sight" describes Age in Exile, the first international conference on refugee elders, held in the Netherlands in 1988. Approximately one-half of conference attendees were refugees, including Southeast Asians. Working parties identified needs in several areas, e.g. mental health, rights and settlement, etc. Michael Harris, conference organizer from Great Britain, stated that in Europe "elderly exiles are an unseen group."

150

Yip, Beverley C.

- 1990 "Cultural Changes." In *Diversity in an Aging America: Challenges for the 1990s*, compiled by Susan A. Schoenrock, Joan L. Roberts, and Jeffrey Hyde, n. pag. San Diego: National Resource Center on Minority Aging Populations, San Diego State University.

This article considers cultural changes among the Asian/Pacific Islanders (API). Cultural diversity exists among all the Asian/Pacific Island groups: Asian-Indian, Cambodian, Chinese, Filipino, Hmong, Indonesian, Japanese, Korean, Laotian, Pakistani, Thai, Vietnamese, Polynesian, Micronesian, and Melanesian. Brief history of the API's immigration to the United States is given, from the Chinese in the 1840s to the recent Southeast Asian migration. Also discussed are adherence to traditional values and culture, participation in social services, adaptation to lifestyles in the U.S., and integration of elders into the community. Yip comments that intergenerational conflict is not a new phenomenon. As earlier generations of immigrants have adapted, adherence to traditional norms/values have lessened. "Elderly and adult children who accept this reality make successful adjustments to their new environment."

151

Zane, Nolan, Diane Fujino, Gayle Nakasaki, and Kathleen Yasuda

- 1988 *Asian Pacific Needs Assessment: A Human Services Needs Study*. Los Angeles: United Way. (161 pp.)

Purpose of United Way's one-year study was to update information on the current service needs of major Asian Pacific groups in Los Angeles County. Assessment concentrated on ten major Asian groups: Cambodian, Chinese, Japanese, Korean, Lao, Filipino, Samoan, Thai, Tongan, and Vietnamese. These ten comprise more than 90 percent of the Asian Pacific population in Los Angeles County. The findings of this study (culminating in the Pacific Needs Assessment Conference on November 7, 1987) are as follows: (1) priority needs of the ten Asian Pacific groups and (2) overall discussion/recommendations for six major service needs. The first section devotes an article to each ethnic population, examining needs, underserved groups, recommendations, and planning issues. Six major needs identified in Section Two include: (1) community resource development, (2) mental health/health services, (3) services for the elderly, (4) services for youth, (5) family, and (6) employment/language education. The first three of these needs are targeted as top priorities. The elderly of the Southeast Asian groups—Cambodian, Lao, and Vietnamese—are individually discussed as part of the underserved in each community. Age 50 and older is frequently considered old. This can lead to misunderstandings as to American expectations to work outside the home. These elders become isolated, linguistically and culturally; lack

marketable job skills; find it difficult to adjust to new customs. In discussing types of services needed for all these ten groups (social adjustment, nutrition, socialization/recreation, housing, transportation, health/mental health, income, community education), it is stressed that any program must be responsive to each cultural community. Much more detail is given in this report than is found in the executive summary.

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